

T H E

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ART. 1. *Observations on Man; his Frame, his Duty, and his Expectations. In Two Parts.* By D. Hartley, M. A. Reprinted from the Author's Edition in 1749. To which are now added, Notes and Additions to the Second Part, translated from the German of the Rev. H. A. Pistorius; and a Sketch of the Life and Character of the Author, written by his Son, David Hartley, Esq. 3 vols. 8vo. 1280 pages. Price 18s. in boards. Johnson. 1791.

The same printed on Royal Quarto Paper, with a Head of the Author, engraved by Blake. Pages 756. Price 1l. 7s. in boards. ib. [The Head is sold alone, pr. 2s. 6d.]

Hartley's Theory of the Human Mind, on the Principle of the Association of Ideas; with Essays relating to the Subject of it. By Jos. Priestley, LL. D. F. R. S. Second edition. 8vo. p. 434. Price 6s. in boards. ib.

WE are happy to find that, by the assistance of Dr. Hartley's family his *Observations on Man*, a work which does so much credit to himself and his nation, is now reprinted, the great demand there has been for it of late having made it difficult to procure a copy; and for this reason we cannot forbear giving a general account of the performance. Indeed, though it has been before the publick ever since the year 1749, it is only of late years, in comparison, that it has been much attended to, in which respect its fate has been similar to that of the *Principia* of the great Newton.

It will not be thought extraordinary, by those who consider the nature of the case, that the subject of which we know the least, though it be the nearest to us, is *ourselves*, and especially what is termed the *mind*, or the *intellectual faculties*, which we make use of in our investigation of every other part of nature. Other objects are much more familiar to us, and they continually obtrude themselves upon our observation; but it is only by reflection that we, as it were, find out that *mind*, in which all the curious process of reasoning about other things is

continually going on. Accordingly, it is only of late that any observations, which deserve to be called *philosophical*, have been made upon the affections, or properties of the mind, and all that preceded those of Dr. Hartley bear but a small proportion to the number and value of his.

If the truly valuable work of Mr. Locke on the *Human Understanding* be analyzed, it will be found to be little more than a better system of logic, than the world had been in possession of before. His observations on *mind*, strictly so called, are very few, and none of them properly peculiar to him; but he threw some light on that most important property the *association of ideas*; shewing how two ideas, or sensations, which have been present to the mind at the same time, do so far cohere, or become associated, as that afterwards either of them will introduce the other. This he illustrates in a variety of instances; but he did not make any use of it to explain the nature of any other of the mental faculties, which he enumerates, and classes, as others had done before him.

Other illustrations of the same principle had been given by Mr. Hume. But it remained to Dr. Hartley to shew that all the faculties, which we term *mental*, are nothing more than modifications of the one principle of the association of ideas. He acknowledges, however, that he was indebted to the Rev. Mr. Gay for the idea of the application of it to the passions. For of all writers Dr. Hartley was, perhaps, the least ostentatious or assuming, and he was the farthest in the world from thinking highly of himself for his discoveries, though they are the most happily conceived, and the most ingeniously pursued, to their remote consequences, of any thing in the history of moral science, or, indeed, of science in general; and his patience of investigation went hand in hand with the nicest discernment of circumstances.

Notwithstanding the length of time the philosophical world was in possession of the general observation abovementioned, concerning the association of ideas, had it not been for Dr. Hartley's attention to the subject, it is probable that we should have remained much longer without a suspicion of its being the one great law of the human intellect; so that all our mental powers are only different applications of it, as he has clearly shewn them to be; and, in all cases, if one cause will account for any phenomena in question, it is a rule in philosophizing not to have recourse to more. Now Dr. Hartley requires nothing more than this to explain all the phenomena of memory, imagination, the passions, the will, and even the whole process of reasoning, with all their diversified modifications.

To shew in what manner Dr. Hartley makes this extensive application of the simple doctrine of association of ideas, would be to write an elementary treatise on the subject, and more than
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can be expected from a *review* of the work, and it has been already done with sufficient conciseness by Dr. Priestley in the *Essays* prefixed to his edition of that part of the *Observations on Man*, which relates more immediately to the *theory of the mind*. We shall, however, observe that the *properties of mind* above-mentioned appear to be nothing more than different cases of the *association of ideas*, from the proper definitions of them.

For example, the exercise of *memory* is nothing more than one idea, or train of ideas, introducing others, with which, or with parts of which, they were before associated. Even fancy, or invention, comes under this description; and what we call *new thoughts* are either only new combinations of old and simple ideas, or the decomposition of more complex ones. *Judgment* is the mere perception of the concurrence, or coincidence, of two ideas, as that *twice two make four*, and that the colour of gold is yellow, &c. *Reasoning* consists of a series of propositions, or acts of judgment, so disposed as to shew the truth of some other proposition. The phenomena of the *passions* are explained by the consideration of the numerous sensations and emotions which have been formerly associated with any particular idea; fear, for example, consisting of painful sensations, and hope of pleasing ones, connected with any object not yet attained. The former state of mind is termed *desire*, and the latter *aversion*; and simple *volition* is nothing more than *desire*, exclusive of any tumultuary emotion accompanying it. But for the farther developement of this complex system, and the removing of particular difficulties attending it, we must refer to the treatise itself, which is sufficiently full and clear on the subject.

Dr. Hartley's theory goes upon the idea of man consisting of two parts, body and soul, the former being a material, and the latter an immaterial substance. But since all impressions upon the mind are produced by the intervention of the organs of sense, he found it necessary to connect the two systems, by supposing some particular affection of the brain to correspond to every affection of the mind; and since it is most probable that the nerves of hearing, and also those of sight, are affected by a *vibratory motion*, he supposes this kind of motion to be propagated through the substance of the brain, so that every specific affection of the mind is accompanied with a corresponding set of vibrations in the medullary part of the brain. But this branch of Dr. Hartley's system is altogether independent on the other; and, as he frequently observes, may be dropped, if it be found untenable, and the simple doctrine of association be retained.

Indeed, the most difficult part of the whole system relates to the connexion between vibrations and association. To explain this Dr. Hartley can only say, that the particles of so compact

a substance as that of the brain cannot be made to vibrate in any particular manner, without leaving some disposition to vibrate again in the same manner; so that the same, or a similar vibration, will more easily recur than any other. Consequently, if two vibrations take place in the brain at the same time, the one, for example, from the optic, and the other from the auditory nerve, neither of the vibrations can take place again without imparting to the whole mass a disposition to vibrate in both the manners at the same time. It must be owned, however, that there is much more in the doctrine of *sensation*, and also of *association*, than we as yet understand, though Dr. Hartley has made it highly probable that every sensation is accompanied by a vibratory motion of the brain.

Since the whole business of the association of ideas is a mechanical thing, *the mechanism of the mind* is the necessary result of Dr. Hartley's system, though it was a considerable time before he was aware of it, or could bring himself fully to acknowledge it. But a more attentive consideration of the doctrine of philosophical necessity intirely reconciled him to it, and even led him to rejoice in it. Being aware of the common prejudice against this doctrine, he takes much pains to state and defend it; and his manner of doing this is particularly excellent, shewing more clearly than had ever been done before, that the doctrine of necessity, which before his time had been almost peculiar to unbelievers, contains nothing that is inconsistent with virtue or religion, natural or revealed, but that, on the contrary, it is highly favourable to both.

The more effectually to obviate any objection that might be made to the doctrine of mechanism from its influence on morals and religion Dr. Hartley, (whose benevolence and devotion were the most conspicuous parts of his character, and which appear through the whole of his work) connects with it a regular system of morals and theology, deducing at length the proofs of natural and revealed religion, and shewing, wherever it was proper, that the arguments in favour of both were not lessened, but rather received additional strength, by the doctrine of necessity; and as he was an excellent mathematician, he proceeds in that most unexceptionable method; first laying down distinct *propositions*, then advancing his *proofs*, and afterwards deducing *corollaries*, and making *scholia*, or particular remarks, exactly in the form of *Newton's Principia*.

Dr. Hartley's demonstration of the principles of natural religion, and also his evidences of revelation, are particularly valuable; but he does not appear to have indulged the same freedom of thinking with respect to the doctrines of revelation. On this subject he gives too much into enthusiasm, and discovers too great a leaning towards established systems; interpreting the scripture too literally, and seeming to have thought it

it his duty to submit to all power, ecclesiastical and civil, under which he was born; though he so much disapproved of the thirty-nine articles of the church of England, that he declined taking his degree of M. D. for which, a subscription to them then was, and to the disgrace of liberality and science, still is necessary in our universities. Since he could not conscientiously subscribe to the articles of the church of England, the proper inference was, that he could not be *bona fide* a member of it, and therefore, as the most zealous churchmen allow, ought to have declared himself a dissenter. But in this respect the mind of Dr. Hartley bowed to authority, and he did not sufficiently exercise his own judgment, and shew that resolution which becomes every man, and especially every christian, in thinking and acting for himself.

As Dr. Hartley's theory comprehends whatever relates to the *affections of the mind*, there are few branches of science that do not receive considerable illustration from it, and in a moral view it is in the highest degree practical. There is, perhaps, no treatise in our language, if in any other, so eminently calculated to better the heart, and elevate the mind, as the latter part of this work, especially the observations concerning *benevolence*, and the *theopathic affections*. He not only lays down the theory of these affections, but gives practical directions for the improvement of them; and though his view is every where simply to instruct, there are some passages in his work which, when read in their proper connection, are most interesting and animating.

As this work has been long before the publick, and therefore we do not review it as a new performance, we forbear to give many extracts, but we shall subjoin two of this kind, which may serve to recommend it to persons of a serious, and not merely those of a speculative, turn of mind. Introduction to part ii. page 307. Quarto edition.

‘Whatever be our doubts, fears, or anxieties, whether selfish or social, whether for time or eternity, our only hope and refuge must be in the infinite power, knowledge, and goodness of God. And if these be really our hope and refuge, if we have a true practical sense and conviction of God's infinite ability and readiness to protect and bless us, an entire, peaceful, happy resignation will be the result, notwithstanding the clouds and perplexities wherewith we may sometimes be encompassed. He who has brought us into this state, will conduct us through it: he knows all our wants and distresses: his infinite nature will bear down all opposition from our impotence, ignorance, vice, or misery: he is our creator, judge and king, our friend, and father, and God.

‘And though the transcendent greatness and gloriousness of this prospect may, at first view, make our faith stagger, and incline us to disbelieve through joy; yet, upon farther consideration, it seems rather to confirm and establish itself on that account; for the more

it exceeds our gratitude and comprehension, the more does it coincide with the idea of that absolutely perfect being, whom the several orders of imperfect beings perpetually suggest to us, as our only resting place, the cause of causes, and the supreme reality.'

Dr. Hartley's considering God as the only proper cause of all things, and all the actions of men as subservient to his designs, led him to embrace the doctrine of *the final happiness of all mankind*. After giving the arguments of this doctrine, he begins his very serious conclusion of the whole work as follows:

P. 564. 'I have now gone through with my observations on the frame, duty, and expectations, of man, finishing them with the doctrine of ultimate, unlimited happiness to all. This doctrine, if it be true, ought at once to dispel all gloominess, anxiety, and sorrow, from our hearts; and raise them to the highest pitch of love, adoration, and gratitude towards God, our most bountiful creator, and merciful father, and the inexhaustible source of all happiness and perfection. Here self-interest, benevolence, and piety, all concur to move and exalt our affections. How happy in himself, how benevolent to others, and how thankful to God, ought that man to be, who believes both himself and others born to an infinite expectation! Since God has bid us rejoice, what can make us sorrowful? Since he has created us for happiness, what misery can we fear? If we be really intended for ultimate unlimited happiness, it is no matter to a truly resigned person, when, or where, or how. Nay, could any of us fully conceive, and be duly influenced by, this glorious expectation, this infinite balance in our favour, it would be sufficient to deprive all present evils of their sting and bitterness. It would be a sufficient answer to the *πῶθεν τὸ κακόν*, to all our difficulties and anxieties from the folly, vice, and misery, which we experience in ourselves, and see in others, to say, that they will all end in unbounded knowledge, virtue, and happiness; and that the progress of every individual, in his passage through an eternal life, is from imperfect to perfect, particular to general, less to greater, finite to infinite, and from the creature to the Creator.'

Dr. Hartley's theory, or rather the doctrine of association of ideas, is not only of eminent use in a moral view, but throws the greatest light upon other subjects in which human sentiments and affections are concerned, and, perhaps, on nothing more than the business of *taste* and *criticism*, the rules of which are in a manner arbitrary, and unconnected, without it. But the phenomena of it are easily explained, and the *rationale* of the rules is easily given, from this doctrine, as may be seen in *Dr. Priestley's Lectures on Oratory and Criticism*, the greatest part of which are little more than an exemplification of the doctrine of association of ideas. It is evident that it was also of the greatest use to him in writing his *Miscellaneous Observations relating to education, as it respects the conduct of the mind*.

The public is much indebted to the present editor of Dr. Hartley's Observations on Man, for subjoining to them a translation of the notes, and additions to the second part of the work,

work, by H. A. Pistorius, rector of Poseritz, in Germany. They are evidently the production of a man of the most acute penetration, and the most liberal and enlarged mind. They explain and illustrate much of what was rather obscure, and justly correct our author where either his leaning to austerity, or his attachment to established systems, misled him. And as this is a work new to this country, we shall give several extracts, in proof of what we now advance, and for the instruction and entertainment of our readers. Indeed, we have hardly seen any production of modern times that we can more strongly recommend, as calculated to throw light upon the important subjects of morals and theology, and, like Hartley's own work, this is highly practical, as well as theoretical.

Mr. Pistorius concludes a number of excellent observations on the *spiritual happiness of man* in a manner which shews his just sense of the value of religion, and the importance of giving our chief attention to what is most interesting to man, viz. his happiness in a future state, which can only be secured by the unremitted discharge of the duties of life. P. 594.

'Were I inclined to admit a situation in which the balance of misery should preponderate, it would be that middle condition between half and complete knowledge of a future, between certainty and uncertainty of such a state, in which a man foresees and conjectures that there is a futurity, but doubts of his participation in it, or is fearful of his destination therein. Most miserable of all must I think him who has made it his interest to deny this futurity, and who is forced to exert all the powers of his mind to reason it away. Such a man has only the mournful resource of plunging into beastly sensuality, abjuring all moral and mental enjoyments, and confining all his happiness to sensual pleasures; or, should he unfortunately succeed in convincing himself by his sophistry of the non-existence of a future state, he must seek an indemnification in an imaginary futurity, form to himself some pleasing interest in it, and fashion out gorgeous images of the fame and honour bestowed on him by posterity, to supply the place of reality. Imperfect as this attempt to create an overbalance of pleasure must ever be, still it is a proof, that the mind is so constituted as always to fly to happiness whilst under the pressure of misery.'

Our author has many acute and just observations on the subject of *immateriality*, and especially as it is applied to God. He examines Dr. Hartley's arguments in favour of immateriality, from the *vis inertiae* of matter, as implying that it is merely *passive*, and shews, p. 605, that all real power is necessarily at the same time both *active* and *passive*, and therefore that if matter be wholly destitute of active power, it must be equally destitute of all passive power. Indeed, our giving names to mere *substance*, without any regard to its *properties*, answers no purpose but that of mere convenience in forms of speech; because we have no ideas corresponding to any thing but

what we call *properties*, since from them alone it is that we receive all our impressions of things. The terms *material* and *immaterial*, therefore, as denoting *mere substance*, are equally destitute of all proper meaning. Our author concludes his observations on this subject, with saying, p. 609,

‘ Nothing then remains for us, but to take the *power itself* for the *substance*. This is in effect something real, and in it, and no where else, find we what can realize our idea of immateriality. This, in fact, seems to be the natural and immediate road which the human understanding must take, when it would convert immateriality from an empty sound to an actual idea.’

What our author observes on the *inspiration of the scriptures* is equal in point of freedom to any thing that we find in the freest of our English writers on the subject; and some of his arguments against this doctrine are both new and ingenious. We shall select the following. P. 655.

‘ Let us also farther consider, that the apostolical writings do not contain doctrines merely speculative, and dry theories, but practical truths, which the sacred writers themselves felt, and which were by them made fruitful; they spoke from the fulness of a heart moved and sanctified by the doctrines they delivered. All they preach is practical, and every where shews, that their notions were conformable to the spirit of christianity. That which thus comes from the heart must go to the heart, and their readers and hearers must have caught that noble fire, which, issuing from their breasts, animated their words: but this would not happen, unless they supposed, that the perceptions, opinions, and affections expressed by the apostles were their own, originating from their own frame of mind and disposition, and flowing from their own hearts. This impression, however, would be at once enfeebled or annihilated, were it believed, or merely conjectured, that they were not left to their own hearts, but wrote under the guidance of some foreign influence. A reader of the apostolical writings, who believes the immediate inspiration of every word and thought, and, as will naturally be the case, does not forget this as he reads, will think, perhaps, somewhat in the following manner of the passage where Paul praises charity, 1 Cor. xiii. How excellent those thoughts! How exalted, how affecting, the apostle’s description of charity! How forcibly is its supereminence expressed! How must the heart of him who so valued it, and painted it in so masterly a manner, have been warmed and penetrated by it! But what proof have I, that the apostle actually felt what flowed from his pen, and that he did not praise virtue with the lips of Balaam? The opinions, ideas, and words, which I read, are not his, but he was inspired so to write, even though he thought differently. I learn from this only what he, and what I, ought to think and conceive: but his words by no means convince me, that his heart was actually so charitable, and his character actually so virtuous, or even that it is possible for man to attain such exalted notions. Probably, when he wrote this, he was only as sounding brass, or as a tinkling cymbal.

‘ If it be admitted, then, that the discourses of the apostles have

have gained in perspicuity, precision, and certainty, by an immediate inspiration throughout, they must on the other hand have lost with respect to their power of moving and edifying. The loss is certain; but that they have gained may be disputed. For the messengers of God have ever spoken a language exhibiting all those faults and unavoidable imperfections which human language cannot be without, if it be intelligible, instructive, and efficient.

It is said, that a greater degree of certainty arises from the belief, that every word comes immediately from God. But might we not have a sufficient degree of certainty, without supposing an immediate inspiration of every thing they wrote? If we conceive, that the sacred writers had the requisite sincerity and abilities to bear testimony of Jesus and his doctrines, and that as often as they lay claim to a divine revelation, or instruction from Christ, they actually received this revelation or instruction, and have delivered it faithfully and accurately, I know not what more a reasonable man can require to edify by their writings, and to be convinced, that he actually reads divine truths. Should any doubts remain of their having properly applied the divine revelations and instructions, with which they were honoured, and of their having deduced just consequences from them, unmixed with any false notions, let us only do what they themselves require of their readers and hearers: let us prove their writings by the test of the divine truths which they have delivered. Let us examine whether their conceptions of the doctrines of christianity agree with the word of the Lord, and with the revelations to which they appeal. Let us inquire whether they adhere to the divine truth in their explanations and development of it, and whether their consequences be really valid, and deducible from it. If we find this (and no one has hitherto proved the contrary), we should be unreasonable and unjust not to be satisfied with the degree and kind of divine inspiration here admitted. Let us duly consider, that, were the sacred writers perfectly sincere and faithful in what they deliver, their writings must have a sufficient degree of credibility for every man, since they were placed by God in circumstances so extraordinarily favourable, that they could and must teach the truths of the gospel with sufficient perfection. Thus their integrity, and love of truth, are the grand points on which the credit to be given to their doctrines depends. Were they sincere, we may be certain, without supposing all their words to have been immediately inspired, that their writings display the true spirit of christianity and revelation. If, however, they were wanting in love of truth and integrity, or we be not fully assured they were not, our belief of an immediate inspiration cannot satisfy or confirm us: for this belief must be founded on their own assertion and testimony, which, if we doubt their truth and sincerity, can be of no weight. Hence we see how important and indispensable integrity and a love of truth, which, with the necessary abilities, constitute what we term *fides humanam*, are for a sacred writer, whether of history, doctrines, or precepts, if he would actually obtain our trust and confidence.

Some of the terms used by our author will not be readily understood by the English reader. Among them is the title
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of proposition 153, p. 679, viz. *Whether there be Evangelical Counsels*, by which he means, whether there be in the scriptures any precepts of a higher and more rigid morality for some persons than for others. On this subject he very justly condemns Dr. Hartley's idea of the superior purity of a state of celibacy, and of the merit of fasting and mortification. P. 679.

• Good as our author's method is, and excellent as many of his notions and precepts are, still I cannot deny that he appears not to have sufficiently defined many things which deserve a more narrow inquiry and explanation, whilst he has evidently pursued others too far. Under the first head of the pleasures of sensation, he seems here and there to have introduced an unnecessary and almost ascetic strictness, and a monkish morality. This severe morality, it is true, our author does not press upon all christians, but, as he clearly expresses, on those only who strive to attain the summit of perfection. He supposes that the duties applied to this in the gospel are particular duties, or, as they have been styled, *consilia evangelica*, that are not obligatory to all christians. This principle is the source of his too strict and over-refined morality. Hence abstinence in eating and drinking, when not necessary to preserve the health of the body or mind, or in any other way mediately profitable, appears to him to be in itself something devout, and approaching to perfection. Hence he speaks of indulgence in meat and wine with such an air of scrupulosity; hence he recommends religious fasting; hence he speaks somewhat unfavourably of marriage, which he considers as rather permitted than commanded, and bestows the praise of peculiar sanctity on a state of celibacy. It must be owned, that he expresses himself here with his wonted prudence and caution, but the ground on which he proceeds is not solid, and is supported neither by reason nor scripture.

• We have no proofs, that the moral system of the gospel contains any particular precepts for those who endeavour after a higher degree of perfection, and superior righteousness, different from the duties which it prescribes to all men.

Our author enlarges much on this subject, and shews excellent good sense, and a just knowledge both of human nature, and of religion, with respect to it. Upon this head he also reproves our author for his rash sentence on the *polite arts*, as if they were scarcely to be allowed unless they are employed for religious purposes.

However, on the subject of the *pure love of God*, with respect to which Dr. Hartley has been thought to give into *mysticism*, our author approves, and well explains, his sentiments. P. 689.

• It appears, from the preceding proposition, as well as from other parts of his work, that Hartley is a defender of the pure love of God, which so many have disputed, and which most moralists have banished to the kingdom of chimeras. He not only maintains its possibility, but holds it up, with its adjunct self-annihilation,

nihilation, as the last point of perfection, and the summit of happiness to all rational beings.'

'Our author explains its origin (viz. that of the pure love of God) thus: (p. 693) God is the fountain of all good, and consequently is associated in our minds with every perception of it, that is, with every pleasing sensation: hence it follows, that the idea of God, and of the ways by which his goodness and bliss are revealed, ultimately, suppresses and excludes every other, until, in the words of scripture, he becomes all in all.

'An explanation of this short sentence, the expression of which is somewhat lax, may not perhaps be disagreeable to the reader. God is the fountain of all good. In this all true philosophers agree with divines. But the sense in which our author employs these words is somewhat more exalted and expressive, than that which they commonly bear. According to him, God is the fountain of all good, so that not only what we, with our confined knowledge of good and evil, at present deem so, but every occurrence, change, and action, that takes place in the spiritual world, must be referred to him as its author. God is, according to him, the sole agent, in the strictest sense. All created spirits, without exception, are but accomplisners of his infinitely benevolent will, and instruments to fulfil his purposes, that extend to all eternity. A living knowledge of this perfect dependency of all beings on the first essence, in whom they live, and move, and have their being, by whose breath they are vivified, and by whose spirit they are animated, tends, in his opinion, most effectually to promote a conviction of the nothingness of ourselves, and of all created beings, before God. But we do not properly acknowledge God as the fountain of all good, till we admit, when considering all his works and ordinances, what God himself said at the creation, that all are good: and this, with him whose view is not confined to a single point, like that of short-sighted man, but embraces all infinity, applies both to the present, and to eternity. Thus whatever God has ordained, or permitted, we must acknowledge to be good. That evil, which here distresses and perplexes us in various forms, would cease to appear to us an evil, were our views enlarged, and its connections and effects laid open to our eyes. The mind, freed from its long illusion, and perceiving all to be good, would be restored to the most perfect tranquillity, by the unexpected sight. The way in which God leads his intelligent creatures to this happy knowledge, which now too frequently seems to us an endless labyrinth, would then appear the best and speediest by which the goodness and blessedness of God could be revealed. Each knot that now shackles us would be unloosed, every doubt and difficulty that now perplexes us would be removed: and in such a manner, that we must acknowledge it worthy of the wisdom and goodness of our Creator, and necessary and beneficial to ourselves, that those knots should have been tied, and not sooner loosed, and that those doubts should have perplexed us, without being removed at an earlier period. It is probable, that this joyful discovery, with the conviction of the universality of God's influence, would eminently and irresistibly promote self-annihilation, and the pure love of
God.

God. Did we merely discover, that every thing in general was good, and particularly so for ourselves, without referring all to its only true source; did we make ourselves partakers in the honour due to God alone, or attribute a part of it to any other creature; we should set up ourselves, or this too highly exalted creature, as the rivals of God, and the idols of our hearts, which would be an obstacle to the pure love of God, and self-annihilation. On the contrary, were we to perceive and think of nothing good, but in connection with God, and associated with the idea of him; and were we to conceive of every thing presented to our minds as his work, and as an instance and manifestation of his goodness; it seems to be an unavoidable consequence, that the idea of God, and of the proofs of his goodness, must suppress and exclude every other. Every good thing is an emanation from his goodness: but these emanations are manifold and various. He, however, the living fountain of them, remains the same, and his idea is associated with every thing that is good, beautiful, or excellent. Hence the connecting chain is overlooked, and God becomes immediately pleasing to us, ravishing us with a beauty, that unites in itself the splendour of all the various good and pleasures for which we are indebted to him. Thus he becomes the immediate object of our satisfaction, desire, and joy. p. 696.

‘ The question that now remains to be answered is, when can man attain such a pure love of God? Is he capable of it in this life? or only in a future state? To this our author answers, and his answer is supported by experience, that, according to the present nature of man, and the state of the world in which he lives, extremely few, if any, approach the borders of this pure love. Far the greater part of mankind suffer themselves to be guided by the grossest self-interest, which leads them to desire, and endeavour after, the pleasures of sensation, of imagination, and of ambition alone. How small the number of those who acquire a taste for the exalted pleasures of sympathy, theopathy, and the moral sense; and who are capable of that refined self-interest, which leads them to seek those nobler pleasures! Farther, how extremely few of these deem the pleasures of the three latter classes so important as to bend their greatest, if not their only endeavours, to the attainment of them, and to seek to procure them only from the impulse of refined and rational self-interest! But if a man sacrifice these two kinds of self-interest to the pure love of God, nothing must appear good and desirable to him but as far as it is connected with the Deity. The idea of this most benevolent and blessed being must be united with every object of his wishes, and the perfect love of him must exclude all fear; for whilst fear is in the slightest degree associated with the idea of God, the mind will be incapable of suffering him fully to reign in it. But we are prevented from attaining this perfect exemption from fear, by the insuperable sense of our own weakness, wants, and failings, from which, it is true, we are capable of freeing ourselves more and more, though never entirely, if we employ, with unabating ardour, the means prescribed by religion, for the improvement and confirmation of our faith, which will make it continually approach to the desired standard.

standard. To these means prayer particularly belongs, by which a lively idea of the invisible God is kept present, and frequently recalled to our minds, and we are led to an attentive contemplation of his ways, his word, and his works, more especially of those which we ourselves have experienced. Hence we acquire a disposition to perceive God in all things, and to see and feel how kind and benevolent he is on every occasion; and take pleasure in loving moral good, and hating moral evil, for his sake.

‘It is going a great way, when a man brings himself to this; even though considerations of self-interest, a nobler and more refined self-interest indeed, are intermingled with it. This seems to be the utmost height we can attain in this life. Indeed, from the frailty inherent in us, and the insufficiency of our virtue, it may be perilous for us anxiously to strive after greater purity, and aspire to nothing less than a perfect delight in God unalloyed by fear. Such an attempt would be too apt to lead us into the errors of fanaticism. Here we ought to remark, that perfect self-annihilation, and the pure love of God, are very wisely considered by our author as a point which man can never attain, though he may continually approach it; like surd numbers, which we may continually approximate, though we can never exactly express them. Eternity itself would be too short for the spirits of the righteous to arrive at the end, or to attain a point from which they could proceed no further. But our author does not limit this progression, or approximation to the pure love of God, to a few intelligent beings, or a single kind: in his opinion, it is the common lot of all, without exception. It is obvious, that this must naturally follow, from his principles, and the doctrine of association. For if creatures, whose thoughts and wills are governed by the laws of association, be exposed to the same impressions and experiences, for an indefinite time, their modes of thinking and willing must continually become more like each other, and it seems to be impossible, that the difference between them should increase, or even remain the same. As the same nature is common to them all, similar circumstances must produce in all similar effects.’

These extracts will by some be thought long; but as they well illustrate a very important, interesting, and practical part of Hartley's theory, they are exceedingly pertinent to our purpose, in giving our readers a just idea of the nature and object of the work before them, and shewing them what they have to expect both from Hartley himself, and from his annotator.

By the phrase *Symbolical books*, the English reader will imagine our author to intend something different to what he really does, which is the doctrine of *Creeds* and *Confessions of Faith*, the impropriety and inutility of which he largely maintains. P. 700.

‘In the church of England,’ he says, ‘experience clearly shews, that, though the thirty-nine articles were established for the purpose of preventing difference of opinion, this end has not been in the smallest degree promoted by them. One of the strongest proofs of this is, that bishop Burnet, in his learned exposition of those articles, endeavours so to explain them, that people who entertain
very

very different opinions with respect to their purport may receive and subscribe them. Probably a similar commentary might be written on the articles of faith of every protestant church, with similar effect.*

On the subject of *the future expectations of mankind*, this writer appears to favour the opinion of the conversion of the Jews to christianity, but not that of their restoration to their own country; imagining that all the prophecies in the Old Testament on that subject were fulfilled after the Babylonish captivity. But neither does that captivity, nor that return, at all correspond to the predictions of Moses and others concerning their total dispersion and final restoration to their own country, where it is repeatedly said, they are to continue unmolested to the end of time. On the prophecies in the book of Revelation our author lays no stress at all, thinking its authenticity very dubious after the observations of Semler and Michaelis with respect to it, p. 706. The conclusion of his observations on the future universal reception of christianity is as follows. P. 711.

‘Far more probable, in my opinion, and more clearly grounded on prophecies of the Old Testament, and sayings of Christ, is the expectation that the gospel will be sometime or other preached to all nations, and that christianity will be the prevailing religion of the earth. Neither reason, nor experience, offers any objections to the arguments in favour of this expectation, which our author adduces from the nature of christianity, namely, that every important truth will, sooner or later, rise victorious over and suppress its opposing errors. It may be objected, indeed, that christianity has yet made little progress amongst the nations of infidels: nay, that in countries where it is the established religion, its influence and authority seem daily to decay. But the obvious reason of both is, that the system of christianity which is preached to unbelievers is too much altered and corrupted by foreign additions, and must be brought back to its original purity and truth, before it can triumph over ignorance, infidelity, and superstition. Before christianity is so purified, it cannot produce the expected effects, but must continue to experience various oppositions; till at length these oppositions will become the means and occasion of restoring it to its first important truth and purity.’

Mr. Pistorius dwells longer on the definition of *faith*, and some other articles of technical theology, than is necessary for the more liberal class of English readers; and the caution with which he expresses his real sentiments shews that he did not adopt the same liberty of writing upon these subjects, that has been used by some late German * as well as English writers. ‘The enquiry into the nature of Jesus,’ he says, p. 736, ‘is bestrewed with metaphysical subtilties;’ whereas no English reader, who is capable of entering into this writer’s

* Villaume, Salzmann, Sollikofer, &c.

liberal views of christianity in other respects, would hesitate to say, that it is the plainest of all subjects; and of all enquiries whatever was the least involved in *metaphysics*, till the absurd distinctions of *nature* and *person* introduced a confusion of ideas, which required metaphysics; or an accurate attention to ideas as corresponding to words, to clear it up.

The conclusion of the whole work, which relates to the subject of *eternal torments*, shews the writer's usual good sense, but too much caution. 'I presume not,' he says, p. 756, 'to decide any thing on this point. All I have said on the subject is merely hypothetical, and I am prepared to embrace any system that may appear to rest on more solid foundations.'

On the whole we cannot help recommending these *notes* and *additions* as abounding with just and acute reasoning, in the discussion of many of the most important questions on the subjects of *morals* and *religion*; and we think this country much indebted to the editor for connecting them with Hartley's work.

To this edition of Dr. Hartley's work is prefixed *a short sketch of his life and character*, by his son David Hartley, Esq; From this we learn that he was educated for the church, but that, though this was his own favourite object, he was prevented from pursuing it by the obligation to subscribe the thirty-nine articles, as well as from taking the regular degree of M. D. On this occasion it is impossible not to lament that so many persons, who would have been the greatest ornaments of the clerical character, has, like Dr. Hartley, been prevented from appearing in it by the same obstacle. Such men, born, as we may say, to be *the lights of the world*, are by this means driven into obscurity, or obliged to take refuge in other professions, leaving the exercise of the christian ministry in the church of England (which ought to be occupied by the purest and most upright minds), in many cases, to those who are less scrupulous on the subject,* which has a fatal influence on many of the reflecting laity.

Dr. Hartley passed the greatest part of his life in the practice of Medicine at Bath, and there he died, in 1757, in the fifty-second year of his age, nine years after the publication of his work, which

* He did not expect would meet with any general or immediate adoption in the philosophical world, or even that it would be much read or understood; neither did it happen at that time otherwise than as he had expected. But at the same time he did entertain an expectation that, at some distant period, it would become the adopted system of future philosophers. That period seems now to be approaching.

* The labour of digesting the whole system and of the composition was exceedingly great and constant upon his mind for many years,

years, as may easily be supposed from the very great scope of learning which it embraces. But after the completion and publication of it, his mind was left in perfect repose. He kept a general and vigilant attention upon the work, to receive and consider any subsequent thoughts or ulterior reflections which might have occurred in his own mind, or which he might have received from others, by which he might have modified or arranged any incongruous or discordant parts. But no such alterations or modifications seem to have occurred to him: and at his death he left his original work untouched, without addition or diminution, without alteration or comment. He has left no additional paper on the subject whatsoever.

The excellence of Dr. Hartley's general character is well described in this sketch; but, like most other literary men, his life furnishes few incidents, the knowledge of which would much interest the reader.

Mention is made of Dr. Priestley having corresponded with Dr. Hartley some time before his death, and of his having commented on his system. The writer should have added, what is well known to all the admirers of this system, that to Dr. Priestley's repeated recommendations and illustrations are owing the present general reception of it, the sale of the former edition of the work, and consequently the demand for the present, the propriety of which also, as we are informed, was suggested to the family by him.

We are glad to find that the editor of this work has at the same time republished *Dr. Priestley's View of the Principles of it*, which has been long out of print, as, to most persons, it will be in a manner necessary to the easy apprehension of them. Besides the *Essays*, calculated to explain the system, he gives only those parts of Hartley's work which immediately relate to the *theory of the mind*, omitting the intricate doctrine of vibration, and all other extraneous matter. Q. Q.

ART. II. *Philosophical Transactions of the Royal Society of London, Vol. LXXX: for the Year 1790. Part II.* 4to. 362 p. Including the Index, with Five Plates. Price 8s. sewed. Davis and Elmsley. 1791.

WE observe, with considerable pleasure, in this publication, symptoms (we had almost said) of returning vigour in the Royal Society. To the public it is indeed the same thing whether it be a want of vigour, or a want of disposition to exert those powers which so many of its members possess, that has for a few years past, kept the Transactions at a pitch of respectability below the volumes of former times; and accordingly we are glad to see that we are still likely to derive advantage from this body: a body constituted for better purposes than merely to make a kind of partnership of merits, with a view, if possible,

to transfer part of the reputation of men of science to other men whose merits are merely pecuniary. This is among the objects necessary to be kept in view in the useful consideration of the true value and importance of associations of this nature; a consideration which falls within the line of our duty, and may occasionally lead us to enquire what departments of useful knowledge seem to be laid aside, or discouraged from the whim of fashion. For fashion has very much to do with those semi-philosophers, who may be called the news-carriers of science, though they often assume a jurisdiction little suited to their humble office. At present we shall proceed to the papers before us.

Art. 13. An Account of the Tabasheer. In a Letter from Patrick Ruffel, M. D. F. R. S. to Sir Joseph Banks, P. R. S.—The Tabasheer, a drug in high request in many parts of the East, was first introduced to the knowledge of the Western world through the works of the Arabian physicians. In the Gentoo language it is called verdoo paloo, bamboo milk; in the Malabar, mungel upoo, salt of bamboo; and in Warriar Vedroo carpooram, bamboo camphor. We find no immediate description of the Tabasheer, nor account of its virtues, in Dr. Ruffell's paper. But from his enquiries, experiments, and remarks, it appears to be well ascertained that this substance is produced by the gradual desiccation of a fluid in the joints of the arundo bamboos of Linnæus, in that kind vulgarly called the female bamboo, and distinguished by the largeness of its cavity from that called the male, which is used for spears and lances. Specimens of the Tabasheer were presented to the Royal Society, by Dr. Ruffell, who in the postscript to the present paper, mentions that they are now under chemical trial, and expresses his hope that the results will be communicated to that Society.

Art. 14. Account of the Nardus Indica, or Spikenard. By Gilbert Blane, M. D. F. R. S.—After expressing his just regret that the records of antiquity afford such imperfect descriptions of natural objects, and adverting to the consequent loss to which the moderns are subjected, from the difficulty of understanding the learned works on professional subjects, the doctor proceeds to describe the Nardus Indica, and quotes a considerable number of ancient authorities, which indubitably ascertain that the plant of which he has given a description and drawing, furnished by his brother in India, is the true Nardus of the ancients.

Art. 15. An Account of some extraordinary Effects of Lightning. By William Withering, M. D. F. R. S.—On the 3d of September 1789, the lightning from a cloud struck an oak tree in the Earl of Aylesford's park, at Packington, and instantly killed a man who had taken shelter beneath the tree. Lord Aylesford determined

determined to erect a monument on the spot, not merely to commemorate the event, but with an inscription, to caution the unwary against the danger of sheltering under a tree during a thunder-storm. In digging the foundation for this monument, the earth was disturbed at a perforation where the lightning had entered, and where the soil appeared to be blackened to the depth of about ten inches. At this depth, a root of the tree presented itself which was quite black, but the blackness was only superficial, and did not extend far along it. About two inches deeper melted quartzose matter began to appear, and continued in a sloping direction, to the depth of eighteen inches.

The specimens presented to the Royal Society here, 1. A quartz pebble, one corner of which had been completely fused. 2. Sand unmixed with calcareous matter, agglutinated by the heat. Within the hollow part of this mass the fusion was so perfect, that the melted quartzose matter ran down the hollow and assumed nearly a globular figure. 3. Smaller hollow pieces, and one nearly flat, but all the flat ones have some hollow part.

Mr. Watt suggested to the author, that the hollows had been occasioned by the expansion of moisture, while the fusion existed; and the doctor himself observes, that as the stroke was not very great, judging from the damage done to the tree, it may afford an inducement to dig where the earth has been perforated by lightning, and that probably we may hereafter find fossil substances melted by it to a considerably greater extent.

Art. 16. An Account of a Child with a Double Head. In a Letter from Everhard Home, Esq; F. R. S. to John Hunter, Esq; F. R. S.—The facts recorded in this paper are so unaccountable, that the author observes, he should still have been diffident in bringing them before the Royal Society, notwithstanding the testimonies of the most respectable witnesses, if he had not been enabled, at the same time, to produce the double skull itself, which he has presented to Mr. Hunter, and in whose museum it now is.

' The child was born in May, 1783, of poor parents; the mother was thirty years old, and named Nooki; the father was named Hannai, a farmer at Mandalgent, near Bardawan, in Bengal, and aged thirty five.

' At the time of the child's birth, the woman who acted as midwife, terrified at the strange appearance of the double head, endeavoured to destroy the infant by throwing it upon the fire, where it lay a sufficient time before it was removed, to have one of the eyes and ears considerably burnt.

The body of the child was naturally formed, but the head appeared double, there being, besides the proper head of the child, another of the same size, and to appearance almost equally perfect, attached to its upper part. This upper head was inverted, so that

they seemed to be two separate heads united together by a firm adhesion between the crowns, but without any indentation at their union, there being a smooth continued surface from the one to the other. The face of the upper head was not over that of the lower, but had an oblique position, the center of it being immediately above the right eye.

‘ When the child was six months old, both of the heads were covered with black hair, in nearly the same quantity. At this period the skulls seemed to have been completely ossified, except a small space between the ossa frontis of the upper one, like a fontanelle.

‘ Observations on the superior or inverted head.

‘ No pulsation could be felt in the situation of the temporal arteries; but the superficial veins were very evident.

‘ The neck was about two inches long, and the upper part of it terminated in a rounded soft tumor, like a small peach.

‘ One of the eyes had been considerably hurt by the fire, but the other appeared perfect, having its full quantity of motion; but the eye-lids were not thrown into action by any thing suddenly approaching the eye; nor was the iris at those times in the least affected; but, when suddenly exposed to a strong light, it contracted, although not so much as it usually does. The eyes did not correspond in their motions with those of the lower head; but appeared often to be open when the child was asleep, and shut when it was awake.

‘ The external ears were very imperfect, being only loose folds of skin; and one of them mutilated by having been burnt. There did not appear to be any passage leading into the bone which contains the organ of hearing.

‘ The lower jaw was rather smaller than it naturally should be, but was capable of motion. The tongue was small, flat, and adhered firmly to the lower jaw, except for about half an inch at the tip, which was loose. The gums in both jaws had the natural appearance; but no teeth were to be seen either in this head or the other.

‘ The internal surfaces of the nose and mouth were lubricated by the natural secretions, a considerable quantity of mucus and saliva being occasionally discharged from them.

‘ The muscles of the face were evidently possessed of powers of action, and the whole head had a good deal of sensibility, since violence to the skin produced the distortion expressive of crying, and thrusting the finger into the mouth made it shew strong marks of pain. When the mother’s nipple was applied to the mouth, the lips attempted to suck.

‘ The natural head had nothing uncommon in its appearance; the eyes were attentive to objects, and its mouth sucked the breast vigorously. Its body was emaciated.

‘ The parents of the child were poor, and carried it about the streets of Calcutta, as a curiosity to be seen for money; and to prevent its being exposed to the populace, they kept it constantly covered up, which was considered as the cause of its being emaciated and unhealthy.’

This child lived till near two years old, the dentes molares, or double teeth, being through the gum, and nearly equally forward in both heads, when it died by the bite of a cobra de capelo. It was dug up by the East India Company's agent for salt at Tumloch. The two skulls which composed this monstrous head appeared to be nearly of the same size, except a small space at the upper edge of the ossa frontis, of the superior skull similar to a fonticelle. The mode in which the two are united is curious, as no portion of the bone is either added or diminished for that purpose; but the frontal and parietal bones of each skull, instead of being bent inwards so as to form the top of the head, are continued on, and from the oblique position of the two heads, the bones of the one pass a little way into the natural sutures of the other, forming a zigzag line or circular suture uniting them together.

The anatomist will receive much gratification from the other parts of the paper which we have not room to extract, and from the two plates which accompany it.

Art. 17. On the Analysis of a Mineral Substance from New South Wales. In a Letter from Josiah Wedgwood, Esq; F. R. S. and A. S. to Sir Joseph Banks, Bart. P. R. S.—The mineral consisted of a mixture of fine white sand, a soft white earth, some colourless micaceous particles, and a few black ones resembling black mica, or black lead; partly loose or detached from each other, and partly coherent in little friable lumps.

We refer the mineralogist to this paper itself for a minute detail of the experiments made on this substance, neither vitriolic nor nitrous acid acted upon it, but the marine acid took up an earthy substance which was precipitated in the form of a white powder by the addition of water. This precipitate is not acted on by the nitrous or vitriolic acids, concentrated or diluted, cold or hot, nor by alkaline solutions either mild or caustic. It may be dissolved in concentrated marine acid, by nearly the same degree of heat as was necessary to extract it from the mineral. From this solution it may again be precipitated by water, and it appears to suffer no change by repeated solutions and precipitations. The marine solution does not crystallize by evaporation, but becomes thick and butyraceous, of a whitish or yellowish colour, not corrosive nor more pungent to the taste than muriated calcareous earth. It is deliquescent. The application of a degree of heat below ignition deprives it of its acid. The Prussian alkali does not precipitate it from its solvent, but the alkalis, whether mild or caustic, threw it down, not differing in its properties of solubility and precipitability before exhibited. It is much more fusible than any of the known earths, and was fused in contact with them all. It shewed no signs of revivification when perfectly fused in
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close vessels in contact with charcoal. From all these circumstances Mr. Wedgwood is inclined to consider it as a new species of earth.

The black particles did not exhibit the same habitudes as Molybdena. When several of Scheele's experiments were repeated with it, the black matter was chiefly dissipated by heat, and in this it resembled plumbago. Mr. Wedgwood observes, that the resemblance between these two substances could not be accurately deduced from the quantity of residuum each leaves when urged by fire, because of the heterogeneous matter accompanying the substance under examination. Plumbago, however, leaves a brown residue, and the new substance a white. Both deflagrate with nitre. Mr. Wedgwood appears therefore inclined to think, that it is a pure species of plumbago without iron, which by some chemists is considered as an essential component part of black lead. He thinks, likewise, from the recollection of the general facts, that it could not be the carbure of zinc, mentioned by Lavoisier; but the small quantity of mineral being exhausted, he could make no further experiments.

Art. 18. Report on the best Method of proportioning the Excise upon Spirituous Liquors. By Charles Blagden, M. D. Sec. R. S. and F. A. S.—Government having applied to the president of the Royal Society, for the best means of ascertaining the just proportion of duty to be paid on any kind of spirituous liquors; Dr. Blagden undertook, at his request, to plan the proper experiments for this purpose, and to draw up the report upon them when they should be finished. Dr. Dolsfus was engaged to make the experiments, but this gentleman leaving England, the care of repeating and of making the experiments anew devolved upon Mr. Gilpin, clerk to the Royal Society, whose uncommon skill and accuracy in conducting experiments, as well as in computations, had on other occasions been proved to many members of the Royal Society.

The criterion best adapted for ascertaining the quantity of ardent spirit in any mixture is its specific gravity, provided there be only spirit and water present; and as it was thought that the addition of other substances, which might alter its specific gravity, would, on other accounts, scarcely be made in the course of business, this method was accordingly adopted. The requisites to be ascertained by experiments were therefore, 1. The specific gravity of distilled water at every common temperature. 2. The specific gravity of the purest ardent spirit which could with convenience or facility be procured or made. 3. The specific gravity of known mixtures by weight of water, and of this spirit at a standard temperature assumed. 4. And the specific gravities of all these several mixtures at every common temperature.

In making these experiments, with the very extraordinary balance of the Royal Society, it was thought best to weigh the fluids in a bottle, as well because the other method of immersing a solid in the fluid was found to produce a sluggishness in the balance, as because the temperatures could be better ascertained in this way, and the strength of the fluid under examination was not subject to change by exposure to the air. The results are expressed in three tables, the first containing the weights of spirituous liquors at different degrees of temperature, the second containing the weights and specific gravities of distilled water at different temperatures, and the third shewing the real specific gravities of spirituous liquors. The precise specific gravity of the pure spirit employed was 0,82514, and the specific gravities are ascertained for every five degrees of temperature between 30° and 100° of Farenheit, and for every five grains of water added to 100 grains of the pure spirit until 100 grains of water had been added.

Art. 19. Observations on the Sugar Ants. In a Letter from John Castles, Esq; to Lieut. Gen. Melvill, F. R. S.—The destructive effects of the peculiar insect called the sugar ant is but well known, and is here described by Mr. Castles; he thinks they injure the sugar cane, and other plants, by their acid effluvia, while they live and breathe in contact with their roots. After considering the inefficacy of poison, or any other application to the incredible number of these creatures, he concludes that no better method can be used for their destruction, than that of grubbing up all plants which may be infested with them; and he thinks that the canes should not be suffered to ratoon or grow up after cutting, but should be replanted annually for several crops, until the ants be extirpated.

Art. 20. Experiments and Observations on the dissolution of Metals in Acids, and their Precipitations; with an Account of a new Compound Acid Menstruum, useful in some technical Operations of parting Metals. By James Keir, Esq; F. R. S.—Mr. Keir's paper is divided into two parts; the first of which relates to the effects of compounding the vitriolic and nitrous acids, under various circumstances, upon the dissolution of metals. As the author himself has given an abstract of the facts established by the experiments in this part, we shall copy his own words.

1. That a mixture of the vitriolic and nitrous acids in a concentrated state has a peculiar faculty of dissolving silver copiously.

2. That it acts upon, and principally calcines, tin, mercury, and nickel; the latter of which, however, it dissolves in small quantity; and that it has little or no action on other metals.

3. That the quantity of gas produced while the metal is dissolving is greater, relatively to the quantity of metal dissolved, when

when the proportion of nitre to the vitriolic acid is small than when it is large; and that when the metals are dissolved by mixtures containing much nitre, and with as small production of gas, the solution itself, on the metallic salt formed in it, yields abundance of gas when mixed with water.

‘ 4. That dilution with water renders the concentrated mixture less capable of dissolving silver, but more capable of acting on other metals.

‘ 5. That this mixture of highly concentrated vitriolic and nitrous acids, acquires a purple or violet colour when phlogisticated, either by addition of inflammable substances, as sulphur, or, by its action on metals, or by very strong impregnation of oil of vitriol, with nitrous gas*.

‘ 6. That this phlogistication was found to communicate to the mixture the power of dissolving, though in small quantities, copper, iron, zinc, and regulus of cobalt.

‘ 7. That water expels from a highly phlogisticated mixture of concentrated vitriolic and nitrous acids, or of oil of vitriol impregnated with nitrous gas, a great part of its contained gas: and that therefore this gas is not capable of being retained in such quantity by dilute as by concentrated acids. Water unites with the mixture of oil of vitriol and nitre, without any considerable effervescence.

‘ To these observations I shall subjoin one other fact, namely, that when to mixture of oil of vitriol with nitre, a saturated solution of common salt in water is added, a powerful aqua-regis is produced, capable of dissolving gold and platina; and this aqua regis, though composed of liquors perfectly colourless, and free from all metallic matter, acquires at once a high and deep yellow colour. The addition of dry common salt to the concentrated mixtures of vitriolic and nitrous acids produces an effervescence, but not the yellow colour; for the production of which therefore a certain proportion of water seems to be necessary.’

Part II. relates to the precipitation of silver from nitrous acid by iron.

Bergman first observed that no precipitation ensues when iron is added to a solution of silver, though the affinity of this last metal to acids is less than that of iron, as is evinced by its being precipitated by copper, which is precipitated by iron. Kirwan endeavoured to explain this anomaly, by remarking, that silver, like mercury, is soluble in acids in two ways, first by the combination of the metallic calx with the acid, and afterwards by a combination of metal with this compound; and he supposed this last combination not to be decomposable by iron. Mr. Keir has made a variety of experiments to explain this phenomenon, which are very curious; but as they stand incomplete or unconnected in the present paper, and the author has referred

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* Dr. Priestley has noticed this colour communicated to oil of vitriol by impregnation with nitrous gas or vapour, and also the effervescence produced by adding water to this impregnated liquor. See Experiments and Observations, Vol. III. p. 129, and 217.

his general views and explanation to a future communication, we shall also defer giving an account of them till we see the whole at once.

Art. 21. Determination of the Longitudes and Latitudes of some remarkable Places near the Severn. In a Letter from Edward Pigott, Esq; to Sir Henry C. Englefield, Bart. F. R. S.—This paper contains a determination by trigonometrical admeasurement, of the relative positions of sixteen remarkable places lying within $3^{\circ}. 5'$. and $4^{\circ}. 10'$. West longitude from Greenwich, and between $51^{\circ}. 5'$. and $51^{\circ}. 36'$. North latitude. The utility of observations of this nature in settling the geographical situations of places is very great, and we heartily wish that a taste for this kind of useful amusement may be produced among our country gentlemen. It is certain that many maps would be considerably improved even by the observation of a few bearings, such as could be taken by the mariner's compass, and much more where a considerable degree of accuracy is obtained in the admeasurement of angles from a base line actually determined.

Art. 22. Experiments and Observations on the Matter of Cancer, and on the Aerial Fluids extracted from Animal Substances by Distillation and Putrefaction, together with some Remarks on Sulphureous Hepatic Air. By Adair Crawford, M. D. F. R. S.—The great advantages likely to be derived from chemical researches into animal substances, whether in the sound or morbid state, is too obvious to be insisted on. That dreadful disorder the cancer, which may be considered at present as susceptible of little, if any relief from medicine, has engaged the attention of Dr. Crawford in the present paper. By applying the acids and alkalies to the matter of cancer, he has ascertained that in general the fetid odour of the matter of cancer, is increased by the vitriolic, but entirely destroyed by the concentrated nitrous and dephlogisticated marine acids; that the aerial fluid which is disengaged by the vitriolic acid is soluble in water, and that the solution deposits a reddish brown precipitate upon the addition of nitrated silver. Whence it follows that the cancerous matter contains a principle which has many of the properties of hepatic air, and may not improperly be called animal hepatic air. From the experiments, as well by distillation as by re-agents, the cancerous matter was found to contain volatile alkali, and as the hepatic smell was greatly increased by the addition of vitriolic acid, it appears extremely probable that the alkali is united with the aerial fluid of the matter of cancer.

By distillation of the cancerous matter diffused in water, the peculiar principle came over first. It was soluble in water, and did not acquire a permanently elastic state by heat. From other experiments with animal substances it was ascertained, that the aerial fluids which are extricated from flesh, as well

as from putrid animal substances by distillation, have nearly the same properties with that which is disengaged by a similar process from the matter of cancer. Each of them appears to consist of two distinct fluids, one of which is soluble, and the other insoluble in water. The portion that is insoluble burns with a lambent flame, and has all the characters of heavy inflammable air; whereas the soluble part resembles the fluid which is extricated from cancerous matter by the vitriolic acid. This, though it possesses many of the properties of common hepatic air, differs from it nevertheless in several particulars. Their smell is not exactly similar. Common hepatic air deposits sulphur when decomposed either by the concentrated nitrous acid or dephlogisticated marine acid; but the animal hepatic air in like circumstances affords a white flaky matter, which is evidently an animal substance, because it becomes black by the addition of concentrated vitriolic acid. The animal hepatic air likewise affords no deposition when fired with atmospheric air.

After various other experiments for ascertaining the habitudes of this aerial fluid, Dr. Crawford proceeded to examine the products which result from the combustion of sulphureous hepatic with pure air. He found that when this hepatic air is burned with atmospherical air, part of the sulphur is changed into vitriolic acid, and the rest is precipitated; but when it is burned with a sufficient quantity of pure air, the sulphur is wholly converted into vitriolic acid. The quantity of pure air required for this purpose does not appear to correspond with the supposition, that the last of these fluids consists in sulphur dissolved in light inflammable air. The presence of a small quantity of the inflammable air would have greatly increased the quantity of pure air required. Dr. Crawford therefore infers, agreeable to the opinion of Mr. Kirwan, that hepatic air is sulphur which has acquired an aerial form by the application of heat.

The aerial fluids extricated from the muscular fibres of animals by putrefaction, were found to consist of fixed and animal hepatic air mixed with a very small proportion of phlogisticated air.

Dr. Crawford likewise made an experimental inquiry into the effects produced by exposing fresh animal substances to atmospherical hepatic and pure air. From his experiments he makes the following conclusions respecting the process of putrefaction of the lean of animal substances.

* The muscular fibres of animals contains fixed and phlogisticated air, the inflammable principle in the state of heavy and of light inflammable air, and a substance which, by means of heat or of putrefaction, is capable of being converted into animal hepatic air*. When the muscular fibre, after the death of the animal, is exposed

* It is scarcely necessary to observe, that the existence of fixed, inflammable, and phlogisticated air in animal substances, and the composition of volatile alkali, were discovered before I began to give particular attention to this subject.

exposed to the pure air of the atmosphere ; the latter, by a superior attraction, combining with the heavy inflammable air, produces fixed air, and at the same time furnishes the quantity of heat necessary to the formation of animal hepatic air. The cohesion of the fibre being thus destroyed, the fixed, as well as the light inflammable and phlogisticated air, which enter into its composition, are disengaged, and the two latter fluids uniting with each other, produce the volatile alkali.

‘ The alterations which take place in putrefactions are in most respects similar to those which arise from destructive distillations. By exposure to heat, the fixed air of the animal fibre is extricated, hepatic air and volatile alkali are produced, and the inflammable principle not coming into contact with the pure air of the atmosphere, is raised in the form of heavy inflammable air.’

Dr. Crawford, in his endeavours to apply the results of his experiments to the advantage of cancerous patients, found that the diluted dephlogisticated marine acid appeared in several cases to correct the fetor, and to produce a thicker and more healthy pus ; but at the same time he remarks, that other cases occurred in which it did not seem to be attended with the same salutary effects. In the course of his enquiries he took twenty drops of the dephlogisticated marine acid diluted with water ; but its effects on the stomach and bowels were so unpleasant and so permanent, as apparently to have prevented his going on with the experiment. He thinks that if this medicine should hereafter be employed internally, it would be necessary to prepare it by means of manganese previously cleared of lead and other impurities, by a chemical process.

Art. 23. On the Satellites of the Planet Saturn, and the rotation of its Ring on an Axis. By William Herschell, L. L. D. F. R. S.—We have, on a former occasion, announced Dr. Herschell’s discovery of two additional satellites to the planet saturn, besides the five old ones. In the course of the observations by which the doctor settled the epochæ of the satellites, he found that many bright points which were observed upon the ring of this planet were accounted for by the calculated places of the satellites, but that there were likewise many more mentioned in his journal that would not accord with any of them. It remained therefore to be ascertained whether other satellites did not exist. The facts, however, did not accord with this supposition. The most considerable of these unexplained points, pointed out a revolution in the ring itself, and the hypothesis of five protuberances in the body of the ring itself, was found to accord with the phenomena, admitting the revolution of the ring to be performed in 10 hours 32 minutes and 15.4 seconds. As these assumptions answer so far as to permit the calculation of the phenomena of spots upon the ring, and more especially as one spot alone is so much brighter than the rest as to mark the revolution singly, we may consider it as established.

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Dr. Herschell has annexed tables for the revolution of the seven satellites of Saturn, deduced from his own observations, and also of the spots on the ring. The tables of the satellites will, no doubt, vary in process of time, because the excentricities of their respective orbits are not yet settled.

Art. 24. On Spherical Motion. By the Rev. Charles Wildbore.—This paper was occasioned by one from Mr. Landen in a former volume of the Transactions, in which his conclusions are different from those of M. D'Alembert, and Mr. L. Euler, respecting rotatory motion. In order to discover who is in the right, Mr. Wildbore has proceeded to dive to the bottom of their solutions, and in an article of 64 pages, has investigated a great number of the properties of bodies revolving on an axis, in different situations and under different circumstances, which were unknown or unnoticed before. With respect to the solutions of the mathematicians abovementioned, Mr. Wildbore's conclusion is, that Mr. Landen's was defective, from his having taken the *accelerations* respectively proportional to the motive forces, instead of the *accelerative forces*, which occasioned his drawing an erroneous result.

In calculations of this intricate nature, it would be impossible to enter properly into the merits of the discussion in an article of admissible length; and to attempt an analysis or abridgment of these equations would be quite useless, as they are far from being easily comprehended in their present state. We must therefore refer such of our readers as wish to examine these speculative investigations to the paper itself, which they will find to contain many curious observations and conclusions as to the properties of revolving bodies.

Art. 25. On the Chronology of the Hindoos. By William Marsden, Esq; F. R. S. A. S.—It can hardly be doubted but that among the works of the ancient Oriental nations, into which Mr. Marsden and a few other learned men have began to make researches, some may hereafter be found capable of throwing great light on the early periods of history. Whatever facilitates the study of this department of literature, is of considerable value and importance. The confined nature of this subject, and the impracticability of giving a satisfactory general view of a paper consisting of chronological facts, and collateral testimony, tending to their establishment, are reasons, however, which prevent our making the attempt.

The list of presents annexed to this volume is followed by an appendix, containing remarks on Gen. Roy's paper, in the former part of this volume, by Mr. Isaac Dalby. The secretary Blagden, in an introductory advertisement, takes notice that the ill state of health of Gen. Roy, during the printing of part of his paper, and his death, which happened previous to
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the printing of the three last sheets, rendered it a desirable object that the whole might be revised by a competent person, who should compare it with the original documents, correct such mistakes as might be discovered, and illustrate whatever required further explanation. No one could be found so proper for this task as Mr. Dalby, the gentleman of whom the General makes such honourable mention in his paper, and who, having assisted in all the operations, was as well acquainted with every part of them as the General himself. The result of Mr. Dalby's examination consists of about twenty-two pages, and will, no doubt, be found very useful. v.

ART. III. *A Narrative of the Building, and a Description of the Construction of the Edystone Lighthouse with Stone: to which is subjoined an Appendix, giving some Account of the Lighthouse on Spurnpoint, built upon a Sand.* By John Smeaton, Civil Engineer, F. R. S. Imperial folio. 212 pages and 23 plates. Price 3l. 3s. in boards. Nicol. 1791.

WE congratulate the public and men of science in particular, that the volume now before us has at length made its way into the world; and we are not apprehensive of exposing our judgment to the hazard of censure, by declaring, we consider the performance of great importance with respect to our national character for ingenuity; as without such a work, the construction of the Edystone lighthouse, together with the difficulties attending its erection, must in the space of a short time, have been confined to the knowledge of a few individuals.

This work is written with great perspicuity, and as much precision as the subject will admit; Mr. Smeaton professes it to be 'a plain account of a plain and simple building,' and we think, he has completely executed his design of enabling posterity to raise another, if at a future time the elements should destroy it.

It has been long under the hands of the author, as we are informed by the introduction; for on finishing the lighthouse in the year 1759, 'the desire shown by the public to be acquainted with the detail of the construction of the building, concurred with other considerations, in determining him to listen to the wishes of his friends in publishing an account of it,' and he was particularly induced to comply with their solicitations by the Trinity House joining in the request; but from engagements peculiar to his profession, and the appointment of joint surveyor to the Dervent water estate, he was prevented from executing his intentions till the year 1783.

The author, prefatory to any description of the lighthouse which he erected, or of those built before it, has given a 'general account of the Edystone rocks;' of their distance from Ply-

Plymouth, involving the circumstances of their magnitude and direction. We are informed that round them, there are eddies, currents, and a general confused motion of the sea 'arising from the turn of the tide not happening at the time of high or low water: ' he also shows, that their distance from the ram-head, (the nearest point of land) being $12\frac{1}{2}$ miles, and the water in depth 30 fathoms, joined with their general exposure to the great seas of the Bay of Biscay, and the Atlantic ocean, must necessarily subject them to every violence of a storm.

Mr. Smeaton also observes, that a circumstance which greatly tends to augment the force and height of the sea breaking upon these rocks, 'is their particular form and position; ' and from a plate containing an accurate view of them it is seen, 'they not only stretch across the channel in a north direction to the length of above an hundred fathoms, but lie in a sloping manner toward the south-west.' From this configuration it often happens, that 'the sea coming uncontrolled from the deep water, and suddenly meeting the sloping of the rocky bottoms, is swelled to that degree, in high gales of wind, as to break upon them with the most dreadful violence.' Nor are these effects, says the author, known only in a storm, 'for, when the sea is to all appearance smooth and even, yet those librations still continuing which are denominated the *ground swell*, the sea meeting the slope of these rocks, breaks upon them in the most awful manner.'

' Their substance is of a kind, that in Cornwall they call *killas*, or hard slate, and appears to be the same nearly, as the moorstone of that country,' with the difference however in the arrangement of its parts, that instead of being composed of grains, or fragments united together by a strong cement, interspersed with shining talky particles, it is compounded of the same matter but formed into *laminae*.

Every thing tending to give just ideas of the Edystone rocks, being pointed out by Mr. Smeaton, he next proceeds to the description of the lighthouse, built by Mr. Winstanly, of which we shall make an extract from the work. p. 13.

' The many fatal accidents that were frequently happening to ships by running upon these breakers, and particularly to those homeward bound, we must suppose made it very desirable to have a lighthouse built thereon; and that, for many years before any competent undertaker appeared: for from the circumstances which have been stated, it should seem to those best acquainted with them, that the difficulties necessarily attending such an undertaking were likely to prove insuperable: and perhaps in reality it may have been a peculiar advantage to every undertaker, that no one could, previous to the actual commencement of the work; be fully sensible of the difficulties which would inevitably attend it; and which he must surmount or fail of success.

' However, formidable as they were, we learn that, in the year 1696,

1696, Mr. Henry Winstanly of Littlebury, was not only hardy enough to undertake it, but was furnished with the necessary powers to put it in execution. This it must be supposed was done in virtue of the general powers lodged in the master, wardens, and assistants of the Trinity House; but whether Mr. Winstanly was a proprietor, or sharer under them, or only the directing engineer employed in the execution, does not now appear.

‘ This gentleman, (continues the author) had distinguished himself in a certain branch of the mechanics, the tendency of which is merely to raise wonder and surprise. He had, at his house at Littlebury, a set of contrivances such as the following:—being taken into one particular room, and there observing an old slipper carelessly lying on the floor, if, as was natural, you gave it a kick, up started a *ghost*: if you sat down in a certain chair, a couple of arms would immediately clasp you in, so as to render it impossible to disentangle yourself till an attendant set you at liberty.

‘ The following comprehends an account of two different buildings that he erected there, and is chiefly extracted from what was written upon a large copper-plate print addressed to Prince George of Denmark, then Lord High Admiral of England, containing a perspective elevation of his finished lighthouse.

‘ [Narrative.] This lighthouse was begun in the year 1696, and was more than four years in building: not on account of the magnitude of the work, but for the difficulty and danger in getting forwards and backwards to the place; nothing being, or could be left there, for the first two years, but what was most thoroughly affixed to the rock; and though little could be attempted but in the summer season, yet the weather at times would prove so bad, that for ten or fourteen days together, the sea would be so raging about these rocks, that though the weather should seem, and be, almost calm in other places, yet here it would mount, and fly more than 200 feet, as has been found since there was lodgment in the places: and therefore all our work was constantly buried at those times and exposed to the mercy of the sea.

‘ The first summer was spent in making twelve holes in the rock, and fastening twelve great irons to hold the work that was to be done afterwards; the rock being so hard, and the time so short to stay, by reason of the tide or weather, the distance from the shore, and the many journeys lost in which there could be no landing at all.

‘ The next summer was spent, in making a solid body or round pillar, twelve feet high and fourteen feet in diameter; for then we had more time to work, with little better landing, having some small shelter, and something to hold by.

‘ The third year the pillar was made good at the foundation, from the rock to sixteen feet diameter, and all the work raised, which, to the vane, was eighty feet. Being all finished with the lanthorn, and all the rooms that were in it, we ventured to lodge there, soon after midsummer, for the greater dispatch of the work. But the first night the weather became bad, and so continued, that it was eleven days before any boats could come near us; and not being acquainted with the height of the sea rising, we were almost all the time drowned with wet, and our provisions in as bad condition,

tion, though we worked night and day as much as possible to make shelter for ourselves.

‘ The fourth year, finding in the winter, the effects which the sea had upon the house, and *burying* the lanthorn at times, although sixty feet high ; early in the spring I encompassed the building with a new work of four feet thick, from the foundation, making all solid for twenty feet ; and taking down the upper part, and enlarging the rest in proportion, I raised it forty feet higher than it was at first ; and made it as it now appears ; and yet the sea in time of storms flies upwards of *one hundred feet above the vane*, and covers half the side of the house and lanthorn as if it were under water.’

We have given an extract of Mr. Winstanly’s narrative, abridging only a few of the expressions, as it may serve more strongly to impress our readers with accurate ideas of the difficulties and dangers which attend any operation on the Edystone rocks.

From a person, who like Mr. Winstanly was particularly calculated for excelling in contrivances of a trifling nature, it was not to be expected, a design should proceed possessing any properties founded on rules of science, for resisting in full effect the turbulence of the ocean.—In the year 1703, when he visited the building for the purpose of repairing it, and had expressed his wish for the rising of a storm, that he might experience its effects, the dreadful hurricane of the 26th of Nov. swept the whole building from the rock, and Mr. Winstanly with all his workmen, perished.

The great utility of this light was sufficiently evident to those for whose use it had been erected ; and a vessel having been driven on the rock in the same storm, proved a powerful incentive to such as were interested, to exert themselves for its restoration. It was not, says Mr. Smeaton, begun as soon as might be expected, ‘ for the lighthouse having been destroyed in Nov. 1703, it was not till the spring of the year 1706, that an act of parliament passed, to enable the Trinity House to rebuild it ; but the work itself was not begun till July following.’ —By this act the duties payable by shipping passing the light, were vested in the Trinity House, and including powers, that enabled them to grant a lease, they agreed with a Capt. Lovet for a term of 99 years, commencing from the day the light should be exhibited. p. 19.

‘ Upon this foundation, Capt. Lovet engaged Mr. John Rudyard to be his engineer, and the event has shown he made a proper choice ; though it does not appear that Mr. Rudyard was bred to any mechanical business, or scientific profession, being at that time a silk mercer on Ludgate-hill.

‘ It is not very material now, in what way this gentleman became qualified for the execution ; it is sufficient he directed the performance of the work in a masterly manner. He saw the errors of the former building and avoided them ; instead of a polygon he chose

chose a circle for the outline, and carried up the elevation in that form. He seems to have adopted ideas the very reverse of his predecessor; for all the unwieldy ornaments at top, the open gallery, the projecting cranes, and other contrivances, more for ornament and pleasure than use, Mr. Rudyard laid totally aside; he saw that how beautiful soever ornaments may be in themselves, yet when improperly applied and out of *place*, by affecting to shew a taste, they betray ignorance of its true principles.

‘As nothing would stand on the sloping surface of the rock, without artificial means to stay it; Mr. Rudyard judiciously concluded, that if the rock was reduced to level bearings, the heavy bodies placed upon it would then have no tendency to slide; and this would be the case, even though but imperfectly executed; for the sliding tendency being taken away from those parts that were reduced to a level, the whole would be much more securely retained by the iron bolts, than if, for the retention of the whole, they had depended entirely upon the iron work; as manifestly appears to have been the case with the building of Mr. Winstanly.’

Of this lighthouse, built almost entirely with wood, and which Mr. Smeaton describes very minutely, the limits of a review will not allow us to give any detail. After observing the building was begun in 1707, and finished in 1709, we shall relate Mr. Smeaton’s account of its destruction by fire. p. 32.

‘About two o’clock in the morning of the 2d of Dec. 1755, when the light keeper, then upon the watch, went into the lanthorn to snuff the candles, he found the whole in a smok; and upon opening the door of the balcony, a flame instantly burst from the inside of the cupola: he immediately endeavoured to alarm his companions; but being in bed, they were not so ready in coming to his assistance as the occasion required.—As there were always some leathern buckets kept in the house, and a tub of water in the lanthorn, he attempted as speedily as possible to extinguish the fire, by throwing water upon the outside cover of the lead: by this time his comrades approaching, he encouraged them to fetch up water from the sea; but as the height at a medium was 70 feet, this, added to the natural consternation attending such an event, would be the occasion of its being brought up but slowly. In the meantime, the flames gathering strength every moment, and the poor man having the water to throw full four yards higher than his head; we cannot be surpris’d, that under these difficulties, the fire, instead of being soon extinguish’d, would encrease, and what put a stop to further exertions, was the following circumstance.

‘As he was looking upward with attention, to see the direction and success of the water thrown, a quantity of lead, dissolved by the heat of the flames, suddenly rushed like a torrent from the roof, and fell upon the man’s head, face and shoulders: from this moment, he had a violent internal sensation, and imagined that a quantity of the lead had pass’d his throat, and got into his body.’ Under these circumstances it is not surpris’g, says Mr. Smeaton, ‘they ceased from any further exertions to extinguish the fire, and in a state of horror and despair, to adopt the resolution of retiring from room to room as the fire advanced over their heads.’

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These persons, three in number, he observes, 'were taken off next morning by a boat that was sent to their assistance, and relates that the man deluged with lead, lived twelve days, and dying, was opened by a surgeon, who took out of his stomach seven ounces of that metal.

This lighthouse having stood forty-six years, fully demonstrated the necessity of immediately erecting another; and Mr. Smeaton was applied to by the proprietors, on the recommendation of my Lord Macclesfield, then P. R. S.—when he readily, and with great satisfaction, undertook the erection of the new lighthouse.

Having made himself particularly acquainted with every thing relative to the late building, from models and drawings, he soon discovered the propriety of admitting nothing but stone; not only as a security against fire, but from being a dense and more durable material. He remarks that, as the proprietors did not at first coincide with him in opinion, and advanced as a reason, that the security of Mr. Rudyard's structure, arose from its elasticity, which by giving way to the sea secured safety; he supported his proposition by observing, 'that, the vibrations which the lighthouse experienced in a storm, arose from want of *weight* as well as *strength*; and that, as one on his plan would have both, *if the building did not give way to the sea, the sea must give way to the building.*'

This argument appeared conclusive, and the author was permitted to adopt the design of using stone; he remarks,

'That in reflecting upon the late structure of it, it appeared that the general form, size of the building, and distribution of the rooms, were very proper and judicious; it appeared also, most evidently, that had it not been for the moorstone courses *inlaid* into the frame, and acting like the ballast of a ship, it had long ago been over-set, notwithstanding all the branches and iron-work contrived to retain it: and that in reality the violent agitation which it was subject to must have been owing to the narrowness of the base on which it rested—it seemed therefore a primary point to procure an enlargement of it if possible, which from the models and drawings before me seemed impracticable; it also appeared equally desirable not to increase the size of the building in the waist. If therefore (continues the author) I kept strictly to the conical form, a necessary consequence would be, that the diameter of every part being increased in the same proportion to the size of the base, the action of the sea would be augmented in the same proportion. But as the strength increases with the increased weight of materials, the *absolute* strength to resist the action of the sea would be increased by an enlargement of every part, but would require a greater quantity of materials: on the other hand if we could enlarge the base and diminish the size of the waist, as great a stiffness would arise, accompanied with a less resistance to the acting power, though consisting of a less quantity of materials.'

Upon these principles, Mr. Smeaton resolved to construct the

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new lighthouse; and we are pleased he was confirmed in his resolution of giving it a curvilinear form, by considering the natural figure of an oak, whose body is formed, he concludes, upon the best plan of strength and resistance.

After arranging matters with the proprietors, and laying down a general plan for the building, he went to Plymouth, for the purpose of carrying it into execution, and made his first voyage to the Edystone the 2d of April, 1757. The greatest part of this season was employed in fixing on a convenient spot for the work-yard, making journeys into Cornwall for the purchase of stone, providing materials for the building, and forming the inclined surface of the rock into steps.

It is impossible for us to follow the author in all the operations of the three years in which he was building the lighthouse. The dangers to which he was always exposed were of the most formidable kind, and such only as great resolution and ability could possibly encounter: his voyages to the Edystone were often dangerous, and always difficult. The Herring bus moored near the rocks, for the convenience of the workmen, by a gale of wind was once driven out of the channel and nearly perished.

After surmounting every obstacle, our author had the satisfaction of viewing all his efforts crowned with success; for the lighthouse was completely finished the 24th of August, 1759, and as expressive of his gratitude for the protection of Providence, he caused a verse from the 127th Psalm, to be engraved on the walls, 'Except the Lord build the house, they labour in vain that build it.' He has however forgotten to mention a circumstance, known to the writer, of his going to the old church at Plymouth, with all his workmen, each having the implement of his profession, and returning thanks in a public manner.

This building may be described in a few words. The rock which slopes toward the southwest, is cut into *horizontal steps*; into which are dovetailed, and united by a strong cement, Portland stone and Granite;—Mr. Smeaton discovered, that it was impossible to make use entirely of the former, as a marine animal has power of destroying it, and of the latter, as the labour of working it would have added to the expence: he therefore judiciously made use of one for the internal, and the other for the external part of the structure.

Upon the principle of a broad base, and accumulation of matter, the whole, for the space of 35 feet from the foundation, is a solid of stones, engrafted into each other, and united by every means of additional strength. The building has four rooms, one over the other, and at the top a gallery and lanthorn.

The stone floors are flat above, but concave beneath, and are kept from pressing against the sides of the building, by the ingenious contrivance of an *endless chain* let into the walls. It is nearly 80 feet high, and has been standing 36 years, during
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which time it has been assaulted by the fury of the elements, without suffering the smallest injury. We are therefore inclined to believe, with Mr. Smeaton, that nothing but an earthquake can suddenly destroy it.

The work is printed on a fine imperial paper, and is furnished with twenty-two plates; among which are representations of the several lighthouses, that have been erected on the Edystone rocks; and an elevation and section of that built on Spurnpoint, which is another proof of the author's genius and abilities. A beautiful vignette, in the title-page, also shows the sea rising over the building in a storm, and gives a grand idea of its perilous situation.

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ART. IV. *Transactions during the Reign of Queen Anne; from the Union to the Death of that Princess.* By Charles Hamilton, Esq. 8vo. 342 p. price 6s. in boards. Edinburgh, Creech. London, Cadell, 1791.

NOTHING tends more eminently to elucidate the history of a country, than the authentic documents left, and the original correspondence written by those who have formerly occupied the first ranks in the administration of public affairs.

Of such respectable materials, the author of this work assures us he is in possession.

His father, the son of James, earl of Arran, and of lady Barbara, third daughter of Charles II. by the duchess of Cleveland, was at an early age sent over to France, and educated under the direction of the earl of Middleton, at that time secretary to James II. Brought up in that minister's family, he was, as we are told, admitted to an unlimited share of his confidence, and held in great consideration by the court of St. Germain, until the fatal catastrophe of the duke of Hamilton in 1712. This melancholy circumstance, followed by a train of other disappointments, drove him at length to Switzerland, where he devoted the greater part of his time to the study of alchymy. The good offices of the late earl marshal having promoted an union between him and a descendant of the family of Courtenay, our author was the fruit of that union, and on the death of his father, became possessed of those papers, which he has here arranged, and brought into an historical form.

As the preface elucidates the design of this publication better than any thing we ourselves can say, we shall quote that part of it which has an immediate relation to the subject. P. vii.

'No period of the British history, presents to the eye of the reader such a picture of corruption, venality, unconstitutional influence, court intrigue, unbounded ambition in favourites, and of extensive abuse of popularity and power, as does the weak, though splendid reign of queen Anne. It is throughout, in a great

measure, a scene of artifice and delusion. The sovereign, full of timidity, biassed by an attachment to her own family, which creates in her heart perpetual fear and uneasiness, unadvisedly throws herself into the arms of a crafty and ambitious pair, who by degrees gain so absolute an ascendant over her mind, that at first they lead her as they happen to be inclined, and in the end hold her in the most servile dependence.

‘The nation, dazzled by vain and unprofitable victories, to gratify the insatiable avarice of an individual, suffers herself to be drained of blood and treasures, without deriving any solid advantages, or reaping any other fruits from her signal successes, but the empty satisfaction of having conquered for other powers. Either the secret springs which at that time set in motion the unwieldy machine of government, have not been well understood by former writers; or they, with-held by temporising considerations, have refrained from disclosing their mysterious operation. Happily rescued from vain terrors, the historian finds himself no longer cramped in his investigations; his pen is left at liberty to bestow praises, or pass censures on men and measures, as strict justice may require.

‘Under such auspicious circumstances, and while the sceptre of these realms is mildly swayed by another Titus, whose days are numbered by acts of clemency and beneficence, whose love of justice, and paternal affection for his people, are as conspicuous as his exemplary private virtues, I may without dread unravel plots, and discover intrigues, which have hitherto either been palliated, or have totally remained concealed from the public eye. I feel myself not only encouraged to the undertaking, by the liberality of sentiment which characterises this great nation, but irresistibly impelled to it, by the desire of vindicating from unjust aspersions and gross misrepresentations, the conduct of a great progenitor, at the time when the union took place; as well as of avenging, as far as I am able, his cruel and untimely death.’

The introduction contains a state of the two kingdoms previous to the union. Our author begins with observing, that no sooner had the crown been placed on William’s head, than it had nearly been torn from it by the very hands which had presented it. The natural sternness of his temper, his distant behaviour, and his uncomplaining reserve, ill accorded with the character of the English. His partiality to foreigners, and predilection for his native country, had at an early period disgusted the heads of that party, to which he owed his elevation, and whose expectations he had disappointed; and we are assured, that had James been political enough to have shewn some disposition for conforming outwardly to the religion of his subjects, he would probably have reascended a throne, from which he had been precipitated by his bigotry and infatuation. The adherents to the cause of the dethroned king, had, it seems, many strong and weighty motives to urge, as an apology for their attachment to his person; and as the following picture of the abdicated monarch, must no doubt appear a *novelty* to those

who

who have studied the history of his life, we shall here present it to our readers. P. 6.

‘He possessed many public and private virtues; he had approved himself zealously solicitous for the honour and prosperity of this country; he had neglected no means for encouraging and extending her commerce; he had supported and encreased her navy, her great and natural bulwark; he was beloved by her brave seamen, in whose toils and dangers he had shared, at the head of whom he had conquered, and of whom he had gloried to be called *the friend*; he professed an affectionate regard for his subjects, and protested that he had disbanded his army and removed his person, more to avoid shedding the blood of his people, and to avert the horrors of a civil war, than with a view of screening himself from the outrages which the conduct of his son-in-law, towards him, had given him cause to apprehend.

‘In his private character, he was an indulgent parent, a tender husband, a generous and steady friend, a religious observer of his word, a lover of truth, and he possessed both bravery and magnanimity.’

Our author, after many animadversions on the character of king William, and particularly on his attachment to war, observes, that during the hostilities which were terminated by the peace of Ryswick, the nation lost *many capital ships, with four thousand merchantmen*; expended upwards of *sixty millions sterling*, and sacrificed the lives of at least *one hundred thousand seamen and soldiers*, without any advantage having accrued to England from this obstinate and sanguinary contest.

Anne, princess of Denmark, on her accession to the throne, shewed herself disposed to adhere to the system of her predecessor, and inclined, in conjunction with other powers, to wage a new war against France. During five campaigns, the most brilliant victories attended their arms, and England, at the expence of a great effusion of blood, and of an enormous waste of treasure, acquired immortal glory; the more solid advantages resulting from success, seem however to have been wholly on the side of our allies.

The French king, broken with the misfortunes attending his arms, and anxious to exonerate his subjects from the burthens entailed upon them by the continuance of hostilities, at length humbled himself so far as to sue for peace, at the hands of the victorious Marlborough.

To propitiate this general, the politic Lewis availed himself of the intervention of the court of St. Germain, to which both Marlborough and Godolphin were daily pouring forth professions of dutious attachment and of entire devotion. To the application from that quarter, the duke returned the most unequivocal assurances of applying all his exertions to forward a general peace. In order, however, to conciliate the people, who highly resented the late manœuvres of a French emissary

in Scotland to foment troubles, he requested that the Prince would previously instruct his adherents in that country not to oppose the union, lest their intemperate zeal should be ascribed to the French king's secret practices, and his own efforts to bring about a peace, should thereby be frustrated*.

' True only to his own private interest, Marlborough was too fond of the emoluments of war to have entertained any serious intention of realizing his promises. Far from evincing an inclination to fulfil them, he on the other hand, directed Lord Godolphin to forbear pressing the union. But when he found that this minister, fearing for himself, had by straining every nerve carried it through, regardless of his engagements, he applied the whole weight of his influence in having the war prosecuted, and the French king's offers rejected, upon the futile and ridiculous plea, that they were too favourable to be the foundation of lasting tranquility.' P. 32.

The commissioners having met at the cock-pit, in 1706, and agreed to certain fundamental principles concerning the projected union between the two countries, nothing seemed wanting but the acquiescence of the Scottish parliament, to achieve such an important event. The people were in general averse to a treaty which bereaved them of their favourite independence, and in a manner annihilated them as a nation. The adherents of the excluded family, to whose pretensions this measure was deemed inimical, were then both numerous and powerful, and they were headed by the duke of Hamilton, a nobleman devoted to the cause of the exiled monarch. The queen's ministry had this formidable opponent and his party to encounter before they could complete their undertaking.

' They had before deceived him with solemn assurances of their mistress's intention to do justice to her brother, which their subsequent conduct had belied; they therefore had no resource left, but to win *this very brother*, and by flattering him with promises of peace to Lewis, his own and family's protector, as well as by reiterated protestations of effectual attention to his interests, induce him to further their scheme, by instructing the Duke of Hamilton not to oppose the union.'

Things were in this state, when the parliament of Scotland having assembled, the most alarming debates ensued; addresses against the union came pouring in from all quarters; the mobs in the city of Edinburgh became guilty of the most violent excesses, while the people in the interior parts of the kingdom threatened to invade the capital, and give the law to their representatives.

* The Duke of Marlborough, in his letter of the 2nd of November, 1706, to Lord Middleton, (secretary to the abdicated monarch) says, ' Let the union pass, and you may depend upon a peace; for should that be violently opposed, there will be no persuading certain people that France is not at the bottom of it.'

We are told that the chieftains who, by the *Act of Security*, had been sanctioned to train up and discipline their clans, made an offer to the Duke of Hamilton of marching to Edinburgh, and 'dispersing (to use the Laird of Kerland's own expressions) a wretched parliament; who, by suffering themselves to be purchased for betraying the honour, prosperity, and independence of their country, had forfeited their right to determine for their constituents.'

At this critical juncture, when the voice of the people and a numerous party in parliament were strenuous in rejecting the propositions of the English court, the Duke of Hamilton received a letter from Lord Middleton, secretary of state to the court of St. Germain, wherein, after acquainting him with the recent engagements which his master had just entered into with the queen's ministers, in order to procure a peace to the French king, to whom he stood so much indebted, he proceeds with telling him, that 'he beseeched his grace, in behalf of his master, to *forbear giving any further opposition to the union*, as he had extremely at heart to give to his sister a proof of his ready compliance with her wishes, not doubting but he would one day have it in his power to restore to Scotland its ancient weight and independence.' The letter concluded with recommending the business 'to be kept a profound secret, as he must be sensible that a discovery might eventually materially prejudice their interest both in Scotland and in England.'

This letter seems fully to account for the mysterious silence of his grace, and to controvert the observation of Mr. Macpherson; who says, that, on this occasion, 'a gleam of royalty appears to have opened on the Duke of Hamilton's mind.' Thunder-struck at this extraordinary request, we are told that the conflicting struggle of duty and inclination preyed visibly on this nobleman's health, and produced a violent fit of illness that had nearly brought him to the grave. In the mean time, the Duke of Queensberry, her majesty's commissioner, availing himself of the consternation and distrust reigning in the opposition, hurried the remaining articles through the house, and the act of union at length received the final sanction of the Scottish parliament.

In the course of this work the most pointed attacks are made upon the honour and character of the Duke of Marlborough. He is accused, from the authority of MS. notes, corroborated by the Marquis de Torcy's Memoirs, of having agreed to a treaty of peace with M. de Rouille, the French minister, in consequence of a promise of a gratification of five millions of livres; of reinstating himself in Queen Anne's favour, by a feigned repentance for his desertion of James II. and of imposing on her credulity, by insinuating that all his measures were calculated to ensure the succession to her brother. So great, we are told,

was his power, that he directed the patronage of the church; the distribution of honours; the nomination of judges; the delegation of ambassadors; the appointment of governors, and in fine, of all offices civil or military. He was at the head of a victorious army, and, in case of need, could even command foreign assistance. Such was his influence, that he could make peace or war; and such his rapacity, that he refused to his royal mistress the power over her own *privy purse*! Such too, we are told, was his hypocrisy and baseness, that he actually carried on negotiations at one and the same time, with the Elector of Hanover and the Pretender, to each of whom he solemnly professed his assistance, and promised the good offices of himself and his friends in elevating each of them to the throne of Great-Britain.

While treating of the duel between the Duke of Hamilton and Lord Mohun, our author asserts, that there was a deliberate *plot* formed against his kinsman's life; and expressly affirms that he was, on that occasion, *assassinated by the hand of General Macartney*.

The present volume abounds with a variety of interesting information, and places many of the most important transactions, during the reign of Queen Anne, in a *new light*. We lament exceedingly that Mr. Hamilton has not printed his authorities in the form of an appendix at the end of his work, as we might then have fairly seen the materials from which he draws his information, and freely examined the justness of his inductions. We shall conclude this article with a short extract. P. 341.

‘ Although the character of Queen Anne be so stamped in her actions, that from them it might easily be deduced; yet that I be not deemed wanting in the respect due to her memory, I will delineate her person, and endeavour to convey a just idea of her talents and mental disposition. In stature, she was of the middle size, and well shaped. Her hair was dark; her complexion sanguine; her face more round than oval; her aspect benign, but not majestic; her voice melodious and clear. She was affable and engaging in her manners. She was neither deficient in natural abilities, nor in acquired accomplishments. She understood music, loved painting, and had a taste for works of genius. She was liberal without profusion, and charitable without ostentation. She was a pattern of conjugal fidelity and affection, a tender mother, a warm friend, and an indulgent mistress. Her attachment to the church of England flowed more from conviction than prepossession. Unaffectedly pious, just, and compassionate, she felt for her people the genial fondness of a parent. Yet, with all these virtues, her natural timidity, her indecision, her propensity to lean on favourites, and, above all, the peculiar difficulty of her situation, filled her own days with sorrow, and were near precipitating her country in irretrievable misery. Upon the whole, though she cannot be placed among the greatest, yet she certainly deserves to be ranked among the best sovereigns who have ever governed a free people.

ple. She stands eminently intitled to our grateful veneration, and has a peculiar claim to our commiserating affection.'

ART. V. *An Enquiry into the Truth of the Tradition concerning the Discovery of America, by Prince Madog ab Owen Gwynedd, about the Year 1170.* By John Williams, L. L. D. 8vo. 85 pages. Price 2s. 6d. White and Son. 1791.

CHRISTOPHER Columbus, a native of Genoa, in the service of Ferdinand and Isabella, is generally supposed to have been the first navigator who discovered America in 1492 or 1493. It has been asserted, however, that Behaim, or Martin of Bohemia, had explored some part of that immense continent in 1460; and our author thinks that there are strong reasons for supposing, that the new world, as it was first called, was visited almost three centuries before that period by an inhabitant of Wales.

The first account of the discovery of America by the Britons, is contained in a history of Wales, written by Caradoc, of Llancarvan, translated into English by Humphry Llwyd, and published by Dr. David Powell in the year 1584; it was afterwards re-printed in 1697, under the inspection of W. Wynne, A. M. Fellow of Jesus College, Oxford.

'This narrative,' according to Dr. Williams, 'bears the strongest resemblance of truth, for it is plain, natural, and simple. It says, that on the death of Owen Gwynedd, Prince of North-Wales, about the year 1169, several of his children contended for his dominions; that Madog, one of his sons, perceiving his native country engaged, or on the eve of being engaged in a civil war, thought it best to try his fortune in some foreign climes. Leaving North-Wales in a very unsettled state, he sailed with a few ships which he had fitted out and manned for that purpose to the westward, leaving Ireland to the north. He came at length to an unknown country, where most things appeared to him new and uncouth, and the manners of the natives far different from what he had seen in Europe. Madog having viewed the fertility and pleasantness of the country, left the most part of those he had taken with him behind, (Sir Thomas Herbert says, that the number he left behind was 120) and returned to North-Wales. Upon his arrival he described to his friends what a fair and extensive land he had met with, void of any inhabitants, whilst they employed themselves and all their skill to supplant one another for only a ragged portion of rocks and mountains. Accordingly, having prevailed with considerable numbers to accompany him to that country, he sailed back with ten ships, and bid adieu to his native land.' p. 6.

This extraordinary event has also been recorded by Guttun Owen and Cynfrig ab Gronow, two bards who flourished about 1480, and by Sir Meredyth ab Rhys, about the year 1477.

Hakluyt is the next authority quoted by Dr. Williams:—

'Madoc, another of Owen Gwyneth's sonnes, left the land in contentions betwixt his brethern, and prepared certain ships, with
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men and munition, and sought adventures by seas, sailing west and leaving the coast of Ireland so farre north that he came to a land unknown, where he saw many strange things. This land must needs be some parts of the country of which the Spanyards affirm themselves to be the first finders since Hauno's time: whereupon it is manifest, that that countrey was by Britons discovered long before Columbus led any Spanyards thither.' p. 10.

Another writer who alludes to Madog's voyage, is the author of a book entitled 'A Brief Description of the Whole World,' fifth edition, London, printed for John Marriott, 1620; and by this it appears, that in the days of Elizabeth, a tradition prevailed that, at some former period, the Britons had visited the coasts of America.

Prince Madog's adventures are also recorded in *Hornius de originibus Americanis*, 1652.

Besides the above our author produces several other *opinions* in support of his own, and endeavours to weaken and controvert the arguments of Lord Lyttleton, and all those who have decided on the improbability of such an event. He has also adduced the testimony of Mr. Jones, chaplain to two vessels sent many years since to South Carolina. This gentleman being taken prisoner by the Indians, was ordered to be put to death, but was so fortunate as to save his life by means of a short ejaculation in Welch, which happened to be overheard by a warrior, who told him, in the British tongue, that he should not die. This anecdote is extracted from the *Gentleman's Magazine*, vol. x. for the year 1740, p. 103. Mr. Theophilus Evans, a Welch clergyman, who communicated the above letter to the editor, observes, that several British words were used by the Spaniards: such as 'pengwyn,' white head, 'groeso,' welcome, 'gwenddwr,' white or limpid water, 'bara,' bread, 'tad,' father, 'mam,' mother, 'buch' or 'buwch,' a cow, 'clug,' 'jar,' a partridge, &c. &c.

The testimonies of Benjamin Sutton, Levi Hicks, Captain Isaac Stewart, and a great number of other persons who have travelled in the interior parts of America, seem also to have been collected with indefatigable pains by our author, on purpose to confirm his own conjectures that some of the tribes on that vast continent are descended from the companions of Prince Madog, whom he supposes to have visited it in the twelfth century.

Dr. Williams is justly entitled to the merit of having collected and compressed much information on this obscure but interesting subject.

ART. VI. *A Sketch of the Reign of George the Third, from 1780 to the Close of the Year 1790.* 8vo. 206 pages. Price 4s. 6d. sewed. Debrett. 1790.

THE historian who undertakes to write the annals of the times in which he lives, possesses the advantages of describing
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an unbroken series of events, of obtaining considerable knowledge of the various characters that contributed to them, and of being able in some measure to acquire those local and personal minutiae with which the prosperity or downfall of a kingdom is so intimately connected.

The obstacles to the due performance of such an attempt are, however, almost equally numerous. While describing the events which he has seen, and the changes in which he himself or his friends may have been involved, the mind of an author is liable to be misled by prejudice, or warped by attachment. His pen may be involuntarily biased by his wishes, or directed by his interests, and seeing every thing through the medium of party, he may give that particular colouring to his subject which every great occurrence has reflected on his political optics.

The author before us very justly observes, that there is not perhaps in the annals of time a period more pregnant with political matter than the one which has elapsed between the year 1780 and the present time. 'In that short interval we have seen the British empire, which had embraced both hemispheres, and to which India and America were only provinces; which had successfully opposed, under the auspices of the late Earl of Chatham, the combined force of the house of Bourbon, and after giving laws to Europe had dispensed peace to mankind; we have seen this empire shaken to its basis, convulsed at home, and assailed on every side, vainly invoking the aid of that perfidious princess, whose fleets we had conducted into seas unknown to her barbarous subjects, and whose victorious banner we had taught to fly on the shore of Greece and of Asia Minor. It was from her ungrateful hand that England, already bending beneath the complicated calamities of domestic division and of foreign war, was destined to receive the final blow, which unnerved our arm, and compelled us reluctantly to assemble our distant legions for the protection of the capital, and the preservation of our existence. It is unnecessary to say that I allude to the 'armed neutrality;' a measure which originated from the cabinet of Catharine the second, although it was followed by all the Baltic powers; and the retribution due to which, however long delayed, is now probably near its accomplishment.

But we have not only seen the British monarchy, in common with other states and kingdoms, oppressed by enemies, and sinking under the weight of adverse fortune, or pusillanimous and feeble counsels: we have seen this expiring and diminished empire (unlike to every other, and in this dissimilarity laying the strongest claim to the admiration of mankind) within the transitory period of only ten years, rise from a state of humiliation and depression, re-adjust her scattered insignia, resume her ancient lustre, and wing a sublimer flight than she had ever held across the political expanse.'

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It is only, according to our author, at the fatal periods of Marathon and of Cannæ, in the Athenian and Roman annals, that we can find any parallel of a republic thus suddenly and rapidly emerging from the lowest point of ruin and calamity into greater power and grandeur than it had previously enjoyed. It is equally curious to enquire, and instructive to ascertain, from whence this characteristic and peculiar principle of *resuscitation* has arisen, which in a short space of time has raised England from her depression, and even enabled her to engraft splendor and power upon her losses and defeats. Her commercial enterprize, her undiminished industry, her numerous and ingenious manufacturers, have contributed much to extricate and restore the kingdom; but he thinks that they cannot be considered by themselves as adequate to so great a work.

‘It was requisite,’ we are told, ‘that providence should extend its titulary care to prolong the life and reign of a prince, inexpressibly dear and necessary to his people; whose experience matured by years, and chastened by adversity, might, and could alone be equal to the arduous task of selecting from among his subjects, those who from capacity and virtue were competent to heal the wounds, and restore the energy of the commonwealth. It was requisite that a minister should arise, who to incorruptible integrity and unblemished manners, should unite strength of mind, severe œconomy, vigilance which never sleeps, eloquence to captivate, and vigour to subdue. Rare and almost unexampled combination of endowments, conferred by heaven on those, and on those only, whom in her wise dispensations she destined to sustain and restore a sinking monarchy! Yet, such a minister, may it be asserted without flattery, has this country seen; such an administration have we already enjoyed during near seven years; and to it may be justly ascribed those auspicious and happy events, which the present age regards with mingled wonder and admiration, and which will be long commemorated by a grateful posterity.’

At the period when these memoirs commence, we are told that the British empire, which only a few years before, appeared to be so elevated and durable, then exhibited a melancholy and instructive lesson of the mutability of human greatness. Her fleets and armies, accustomed to conquest, retreated before the navies of France and Spain. Her shores, so long unused to hostile invasion, were threatened and insulted, and her finances seemed to approach that point beyond which publick credit cannot exist or survive. Discord raised her flaming brand in the capital, the senate, and the cabinet; clamour and discontent filled the kingdom, and London, scarcely escaped from pillage and conflagration, looked forward to a general suspension of commerce, and began to think that a national insolvency was almost inevitable. Ireland treading in the foot-steps of the colonies, disdained all other appeal, except to the sword; in the British channel, once sacred from invasion, the islands of Jersey were

were repeatedly attacked; Spain, which had already conquered Minorca, at once meditated the acquisition of the Floridas, and the capture of Gibraltar; the West India islands seemed about to be swallowed up by the power of France; Hyder Ally, by the help of his European ally, appeared ready to expel us from our antient possessions in Asia; while, to complete the gloomy and dejecting picture, the names of Clinton and Cornwallis, in America, had only been destined to acquire useless trophies and barren laurels.

A change of ministry, occasioned by our repeated misfortunes, having taken place, by the resignation of Lord North, on the 20th of March, 1782, the opposition at length triumphed over their political enemies. 'The king could only surrender at discretion. He did so; and the royal garrison, entered by storm, was plundered by the conquerors. Three garters were found among the spoils, and which served to decorate the principal chieftains. Offices and posts were distributed at their arbitrary pleasure; and a new administration soon appeared, composed of motley materials, and evincing, in its very formation and component parts, the principles of speedy dissolution.' Accordingly, the death of the Marquis of Rockingham, on the 1st of July, 1782, put an end to a ministry 'in which hypocritical profession was substituted for action, whose conquests were limited to St. James's, and whose trophies were only obtained over clerks of the green-cloth.'

The Earl of Shelburne assumed the vacant treasurer's staff, which had dropped from the hand of the deceased Marquis, and Mr. Pitt commenced his political career as chancellor of the exchequer. The general pacification, in the beginning of the year 1783, so far from giving stability to the new administration, forced its chief to retire from the helm of government, and he was soon after followed by the rest of his colleagues. The sovereign, we are told, who had vainly endeavoured to form a new ministry, and who had been besieged in his own palace during six weeks, 'found the lines of circumvallation too strong to force, and surrendered a second time prisoner of war. The two victorious chieftains, who had agreed to bury all past causes of resentment in oblivion, entered the breach in triumph, bound their captive, posted their centinels, and invested themselves in the spoils which their conduct had acquired. The larger share, however, of these emoluments fell to Mr. Fox; and the treasury was transferred from the mild incapacity of Lord Rockingham, whom death had removed, to the laborious, but limited and subservient talents of the Duke of Portland. Lord North, who did not feel with Cæsar, 'that the first situation in a village outvalued the second in an empire,' was content with the inferior portion of power and profit allotted him by the liberality of his new associates, and mixed in the cavalcade which he
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had so long conducted. Too happy to maintain an amnesty for the misfortunes of his administration, and soothed with the unaccustomed panegyrics of those who had so lately called out for axes and scaffolds, he sunk, without emotion, into a subordinate office, and resigned the painful pre-eminence of state into hands of greater energy or ambition.'

A pause succeeded to this extraordinary and eventful transfer of power, during which the 'coalition,' according to our author, imposed their fetters on the monarch and the nation, and attempted, by means of the famous 'East India bill,' to extend, and even to perpetuate the term of their own duration. The House of Peers, however, rendered this project abortive, and his Majesty having sent to demand the seals of office from the two secretaries of state, on the subsequent night to their defeat, the present minister commenced his administration.

We are assured, that at that moment when Mr. Pitt assumed the reins of government, exhausted in her finances, and deprived of vigour by the rapid succession of so many governments, debility, languor, and decay, characterized every internal department of the state. The publick funds seemed to have sunk below the point of depression, to which they had fallen during a ruinous and unfortunate war. The revenue was diminished and invaded by the bold inroads of contraband commerce; and to compleat the national misfortunes, no foreign alliance or connexion with the great powers of the Continent offered the prospect of support in a future war.

The new ministry were not insensible to the alarming situation of the kingdom; they therefore instantly prepared, by means of a new and vigorous system, to relieve the state from the political evils with which it was assailed. The first years of their administration were employed in beneficial regulations of commerce; the most vigorous and efficacious measures were adopted for the suppression of smuggling; the royal woods and forests were surveyed; the duties of the customs and excise were consolidated; and the commercial treaty with France was projected and achieved.

His Majesty's accession to the Germanic league, as Elector of Hanover, exhibited the first symptoms of returning attention to the affairs of the Continent. The reinstatement of the Stadtholder, in 1787, was productive of an advantageous treaty with Holland; the alliance between the courts of St. James's and Berlin, in the same year, and a subsidiary treaty with the Landgrave of Hesse for 12,000 troops, were, we are told, equally honourable to the minister and beneficial to the nation.

But in the midst of the most flattering prospect of affairs, both foreign and domestic, the sovereign was seized with a malady that portended the most melancholy consequences; this impending calamity, which had menaced England with all

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'the evils of a regency,' was, however, suddenly and unexpectedly dissipated by his Majesty's recovery. At peace with all the world, England now saw her commerce and manufactures extend, her credit augment, and her name excite respect among the most distant nations. In conjunction with Prussia and Holland, Great Britain indirectly extended her succour to Gustavus the Third, sinking under an unequal contest with the vast empire of Russia; she restrained and arrested Denmark, after that power had taken up arms at the instigation of the court of Petersburg; and while she signified her desire to Leopold that he would recall his troops from the banks of the Danube, she silently, but no less decidedly, imposed limits on the ambition of Catharine II. by prohibiting her fleet from visiting the Archipelago.

In this elevated situation, to which our author thinks that no parallel in our annals can be adduced since the termination of the short but splendid protectorate of Cromwell, the dispute with Spain, concerning the trade to Nootka Sound, took place, but was at length happily terminated by a convention; which, while it humbled Spain, tended not a little to add to the reputation of England.

This work, which abounds with metaphorical descriptions, is written in a florid and attracting style; it every where captivates the fancy, but it rarely makes any impression on the judgment. The author undoubtedly possesses many of the qualities necessary for his undertaking, but every candid and dispassionate man must acknowledge that this work has less the appearance of a history than of a panegyric.

ART. VII. *History and Antiquities of Tewkesbury, from the earliest Periods to the present Time, collected from ancient Records, and other authentic Materials: to which is added, some Account of the Medicinal Water near Tewkesbury.* 175 pages. London, Wilkie. Tewkesbury, Dyde and Son. 1791.

THIS publication seems to have been suggested to the editor, by Mr. Boswell's remark in his tour to the Hebrides, that, in every place where there is any thing worthy of observation, there should be a short printed directory for strangers.

After an attentive perusal, we think this little volume well adapted to the end for which it is intended. s.

ART. VIII. *Voyage en Italie, &c. Travels in Italy.* By the late M. Duclos, Historiographer of France, &c. 8vo. 412 pages. Paris. 1791.

As the greater number of travellers, who have made the tour of Italy, have particularly turned their attention to the subjects which lie on the surface, and attract every eye, that can

can be attracted by the beauties of nature and art, the more profound remarks of a rational man, in whose writings judgment, rather than taste, is conspicuous, will be very acceptable to a numerous class of readers.

It has almost been a fashion for the visitors of that classical country to feel, or to feign rapture, when they have surveyed the awful vestiges of ancient days, and the more perfect works of modern genius; but, however useful some of these dry catalogues might be to persons pursuing the same track, in the closet of an observer of mankind they afford little amusement, and less instruction; and even the interspersed sentimental observations, or exclamations, are often, in spite of an ostentatious display of enthusiasm, stale: though we would venture to deliver as an axiom, an observation of experience, that true enthusiasm always produces something original, and gives a sympathetic energy to sentiments, that may have little else to recommend them but the simplicity of truth. M. Duclos, however, viewed this celebrated country with the dispassionate composure and cold phlegm of a philosophical man of the world—and we may add, with the shrewd minute sagacity of an author who had studied life in Paris; but in making this remark, we do not mean to insinuate a national reflection in a depreciating tone; for a characteristic hue in the whole tenour of a work, may inform us what atmosphere has surrounded the writer, and what sentiments he has imperceptibly imbibed, without producing any conclusions that do not extend to mankind at large, to the nature of the human mind—but reflections of this cast are not the effervescence of that pride which distances one man from another.

We shall not attempt to give an analytical account of a desultory work; it is sufficient to observe that *the considerations* abound with sensible remarks on life and morals, which naturally occur, as the attention of the author was particularly turned to the climate, government, and manners of Italy. The effects of local circumstances are sensibly traced, and comparative views of ancient and modern customs, display both the learning and discernment of the writer, whilst they point out the causes which have slowly produced the national features of Italian government and manners.—But the reader is seldom allowed to forget that he is accompanying the Secretary of the French Academy, and wearisome travelling egotism is too often mixed with useful information.

ART. IX. *A short Journey in the West Indies, in which are interspersed curious Anecdotes and Characters.* In Two Vols. Fools-cap. 8vo. 317 pages. Price 5s. sewed. Murray. 1790.

THE author of these letters has *attempted* to write a sentimental journey; but the sentimental flights contrast rather awkwardly

awkwardly with some traits of vulgar humour, in which, however, there appears more truth and nature. In fact, some of the descriptions appear to have been taken on the spot; but they are so fantastically coloured, that the whole wears an air of romance and fiction; as for the information respecting the manners, &c. of the natives, we wish it had appeared in a simpler form.

But the author shall speak for himself. Vol. II. p. 24.

‘ I shall take the same mode of aggregation, to convey to you the picture I now have upon my mind, as I did when I painted slavery to you.—I shall collect, under one point of view, what I have seen and heard at various times.—I am now at Prospect-penn—a penn, I have told you, is pasture grounds, on which there is generally a good dwelling-house.

‘ The situation of this place being very elevated, an agreeable coolness blesses the nights of the inhabitants, which is unknown in the towns. As the sun rises, the air dies all away, and the heat becomes unpleasant, till again the sea-breeze sets in.

‘ At one end of the balcony a large table is covered, round which the family and the guests gather to breakfast. With coffee and tea, rolls, and sometimes muffins, plantains, yams, and cocoas are introduced, which they, who prefer them to bread, generally mash up with butter.

‘ While we were at breakfast, I saw a column of negroes at some distance coming towards the house, with things upon their heads, which I yet could not well distinguish; but the master of the penn taking his spy-glass (with one of which most balconies and piazzas are furnished) he told me that it was only a *trunk fleet*.—Seeing me at a loss to comprehend his meaning, he informed me, that he had so baptized the mode the ladies used to convey their fineries, when they paid visits at any distance.

‘ A dozen or more negroes, men and women, are dispatched in the morning, long before day, their heads charged with band-boxes, bundles and heavy trunks, containing the most considerable part of the wardrobe of the visitors:—under this load the poor creatures trudge twelve, fifteen, and sometimes twenty, and five-and-twenty miles, to prepare the toilet for their mistresses, whose arrival they are in time to announce—they are certainly a small squad; and, I think, the idea of the *trunk fleet* happily imagined.

‘ Philanthropos whispered me, that he was once at a house, where a fine mulatto girl led the van of one of these fleets—that on her putting down the trunk from her head, she was ready to faint, and her shift was as wet with her perspiration, as if it had been drawn through a river—that she was big with child, was taken ill, miscarried, and died.

‘ Pray, Philanthropos, said I, who was her mistress? Is she alive?—Blush not, he replied, that you once thought her amiable, for she had an eye to allure and a tongue to deceive.—Heavens! Eugenio!—it is no other than—but let her pass—I pity her.

‘ An hour after the arrival of the *trunk fleet*, I perceived something like another fleet, which I soon found to be the lady herself

herself and her family proceeding to Prospect penn in journey array.

‘ It was a procession of several horses in a straight line one after the other: it is a rule that the gentlemen should ride before the ladies; so first came young Chewquid, the heir, next Bob Chewquid, then Mrs. Chewquid; after her rode her eldest daughter, then two more daughters on horseback; then three negro boys on mules, then stout negro men afoot carrying young children.—The ladies wore white and green hats, under which white handkerchiefs were pinned round their faces, meeting over their noses—this is the usual precaution for preventing the sun from blistering the skin.—The gentlemen wore white handkerchiefs, under the fore part of their hats, and rode in long trowsers, made of Russia sheeting, the little children were also pinned up, and all the company had umbrellas.—

‘ Most of the horses were American, and of course what are here called pacers: they have a shuffling gait, that gives a very slight and easy motion to the rider—but the eldest son rode a fine stallion, bred in the country, that no English jockey would have been ashamed to mount.

‘ At last the procession arrives before the piazza, all puffing for breath and half stifled with their handkerchiefs. After the first how-dees were over, the ladies were shewn to their bedchambers, and the gentlemen took chairs in the piazza.

‘ The manner in which the last seat themselves, would strike you on the first view as ludicrous.—They draw their chairs to the railing of the piazza, and fixing themselves nearly upon the end of their back bones, they elevate their feet into the air upon the highest rail above their heads. As this railing only consists of one or two bars, carried round the piazza, and of course is very open, the prospect that presents itself to a stranger, coming up to a house in front, is truly burlesque, and the various appearances of a dozen or fifteen men’s bottoms exposed to view, is a fine contrast to the sublimity of the surrounding mountains.

‘ The gentlemen were no sooner seated, than one of them gave a shrill whistle, by the help of his fingers, and immediately a negro boy came running in: as soon as he made his appearance, the gentleman, who had whistled, cried (rather laconically, I thought) “Fire!”—upon which the boy went out as fast as he had entered, and returned in a minute with a bit of wood burning at one end. By this time the tobacco pouches were all opened, segars prepared, and each with his scissars had clipped the ends: the negro then presented the fire all round, the tobacco was lighted, and I walked off.

‘ My intimacy with the family of Prospect-penn, gained me admittance among the ladies. There were two beds in the chamber, on which, in loose night gowns, they were lolling—and the children were sprawling on mattresses thrown on the floor.

‘ I found this indulging group about to make a repast.—Mrs. Chewquid had a very large china bowl between her knees, as she sat cross-legged upon the bed—this bowl was full of a most savoury olio they called *Belly-broth*, which Philanthropos alludes to in his *Devil’s Auction*.

‘ While

‘ While she was spooning this out, others were opening the black crabs, to find those fullest of yellow fat and red eggs; the children were suffered to stuff voraciously—and there was a little urchin, about seven years old, who constantly stunned my ears with—“ *me wantee crab, me wantee crab* :”—to stop his noise, I took up the first that came to my hand, and gave it to him; but he immediately examined it, and, finding it had no eggs, he roared out, “ Him no hab egg, him blue maugre to hell, me no wantee *man crab*, me wantee *woman crab* ;”—so he had heard his mother and the negroes distinguish the sexes of the crabs. I would have taught the little scoundrel better manners, but his mother called him to her, kissed him a dozen times, and picked him out the best *woman crab*.

‘ Several little negro girls were in the room: some were fanning the ladies, to cool them and keep off the flies, others were minding the children, and a poor devil was standing in a corner upon one leg, holding the other up with her hand, for some fault she had committed.

‘ Shortly after I came into the chamber, one of the ladies sneezed, on which a young new negro girl, who had been lately purchased, turned to her and said,—“ Nion coumpang hoo !” I took notice of it, and, as the girl did not talk any English at all, I asked an older negro-woman the meaning of it, and found it was a custom among the Africans, as well as with the Europeans, to pray a blessing on the person sneezing—The woman was of the Coromantee country, the girl of Banda. This custom seems to be general.—Voltaire, treating of the religion of Zoroaster, says, “ It is there commanded to recite an *abunavar* and an *ashim wahu*, for those who sneeze.”

‘ During this forenoon regale the amours of the gentlemen with the mulatto ladies gave the chief turn to the conversation, in which, having indulged some time, the ladies felt the oppression of the noon heat, and of the noon meal, so when they were disposing themselves to drowse their hour before dinner, I took my leave; but, before I went out of the room, the poor criminal on one leg, wearied beyond her powers, let the other down—upon which her mistress called her to her, and taking up her shoe rapped her head with the heel of it with great violence and rapidity—the punishment was novel to me, and I marked it in my notes for you.’

W.

ART. X. *The present State of Hudson's Bay. Containing a full Description of that Settlement, and the adjacent Country; and likewise of the Fur Trade, with Hints for its Improvement, &c. To which are added, Remarks and Observations made in the Inland Parts, during a Residence of near four Years; a Specimen of five Indian Languages; and a Journal of a Journey from Montreal to New York. By Edward Umfreville; eleven Years in the Service of the Hudson's Bay Company, and four Years in the Canada Fur Trade. 8vo. 230 pages. Price 4s. sewed. Stalker. 1790.*

THE ill policy of exclusive companies and monopolies of every kind has been confessed by every enlightened writer upon commerce for more than a century past. That spirit of enterprize, which prompts individuals to the boldest undertakings, is evaporated as soon as they become consolidated into the *caput mortuum* of an exclusive company—Expedition, energy, and secrecy are no more—Oeconomy is sacrificed to private views, or to the formality of system—The whole becomes at once a job, and the commercial concerns are less an object with the managers, than the lucrative offices and appointments under the company.

If the facts which Mr. Umfreville sets forth be well founded, this publication is of very considerable importance indeed. Its intention is to exhibit to the world the value of the settlements at Hudson's Bay; how far they are capable of improvement; and to point out the destructive effects of a baneful monopoly, which has subsisted since the year 1670. For the ascertainment of these particulars Mr. Umfreville appears to have been well qualified by a residence in the country of eleven years.

The Hudson's Bay company employ annually two ships and a sloop, for the purposes of trade. The burthen of these vessels falls short of 600 tons, having on board 75 men, who with 240 persons residing in the country, make the whole number of men in their employ amount to only 315.

The extent of the country from N. to S. is well known, to the westward we are not so well informed. Mr. U. has travelled as far as 120 deg. of W. longitude, through many nations of Indians, who always treated them friendly, and were glad to receive English commodities. The inland country abounds with every species of food necessary for the support of man; and the climate is remarkably healthy. The animal creation, and particularly the feathered tribes, are surprizingly numerous. At York fort, which is in $57^{\circ} 2''$ N. latitude, and 93° W. from London, Fahrenheit's thermometer frequently stood at 50° below 0 in the month of January, and in summer would often ascend to 90. From November to the vernal equinox, British and even French spirits will freeze to the consistence of honey. In the coldest weather the atmosphere is most serene. The aurora borealis is extremely beautiful at Hudson's Bay, and few nights pass without that phenomenon. Parhelia are likewise frequent, and are a sure indication of intense cold. At the northern settlements the soil is loose and clayey, but it is much better at Mooze and Albany forts. The company discourage all cultivation, lest their charter might be shaken by the prospect of agricultural advantages to new settlers.

Of the native Indians Mr. U. gives the following account.

P. 35. 'The natives of Hudson's Bay are a people of a middle size, of a copper complexion, their features regular and agreeable,
and

and few distorted or deformed persons are seen among them. When young they have excessive large bellies, which is to be attributed to the enormous quantity of food they devour; but as they grow towards puberty this part decreases to a common size. Their constitutions are strong and healthy, and their disorders few; the chief of these is the dysentery, and a violent pain in the breast, which the English call the country distemper. The latter is supposed to proceed from the cold air being drawn into the lungs; which impeding the vessels from spreading throughout that organ, hinders the circulation, and renders respiration extremely painful and difficult, yet I never heard of any dying of it.

Our author complains in very forcible terms of the ill policy of the English, in encouraging these people in the use of spirituous liquors, and relates some instances of the outrages to which it disposes them. P. 31.

‘The following tragical instances of the baneful effects of these poisonous distillations, happened, among many others, under my own knowledge. Excess of liquor frequently makes Europeans merry and gay; but with the Indian it has a contrary effect: at this time he recollects his departed friends and relations; he laments their death very pathetically with tears; and if near the graves of any of them, will sometimes run out and weep at them. Others again will join in chorus in a song, although unable to hold up their heads; and it is not uncommon for them to roll about the tent in a fit of frenzy, and frequently into the fire. On these occasions some quarrel is sure to take place, and some ancient disagreement is revived.’

P. 32. ‘In these affrays no regard is paid to relationship, brothers and sisters often engaging each other. After one of these encounters, an Indian entered the fort one morning, and desired to be admitted to the surgeon; as soon as he got into his apartment, he saluted him in broken English with “look here, man, here my nose,” at the same time holding out his hand, with half his nose in it, which he wanted the surgeon to put on again, for they have a great opinion of the faculty. The man’s nephew, it seems, had bit it off, and he declared, that he felt no pain, nor was sensible of his loss, till awaking the next morning he found the piece laying [lying] by his side.’

These Indians are remarkably superstitious—One man invokes a conspicuous star, another a wolf, one a bear, and another a particular tree, which he imagines influences his good or ill fortune.

P. 40. ‘In the spring of 1779, some Indians, who were employed in the vicinity of York fort in the goose hunt, were so influenced by these superstitious ideas, that they believed the Devil, with hideous howlings, frequented their tent every night. They came to the Factory quite dejected, and told the Governor a lamentable tale, setting forth, with pathetic energy, the distresses they were exposed to from this visitation of the Father of iniquity. So overcome were they by their apprehensions, that they kept large fires continually burning all night, and sleeping only in the day-

time. One of them declared that he had fired his gun at him, but *unluckily* missed him. He described him to be of human shape, going about with cloaths, and taking prodigious strides over the snow. The Indians believed that he came in quest of some of their families, a part of which must be sacrificed to assuage his anger. A little brandy, however, properly applied, had a wonderful effect; for after going through a course of inebriation for two days, all the fears that the devil had occasioned were entirely dissipated. It proved afterwards, that the formidable enemy that had caused such a panic among them, was nothing more than a night owl, which had frequented this place.

The Indians come down once a year to trade with the English at the fort.

P. 58. 'During this visit, the chief is dressed out at the expence of the factory in the following manner: a coarse cloth coat, either red or blue, lined with baize, and having regimental cuffs; and a waistcoat and breeches of baize. The suit is ornamented with orris lace. He is also presented with a white or check shirt; his stockings are of yarn, one of them red, the other blue, and tied below the knee with worsted garters; his Indian shoes are sometimes put on, but he frequently walks in his stocking-feet; his hat is coarse, and bedecked with three ostrich feathers of various colours, and a worsted sash tied round the crown; a small silk handkerchief is tied round his neck, and this compleats his dress.'

The following specimen of Indian eloquence, will probably be acceptable to our readers. It is the oration of a chief on the first opening of the market with the English on the annual visit.

P. 63. 'You told me last year to bring many Indians to trade, which I promised to do; you see I have not lied; here are a great many young men come with me; use them kindly, I say; let them trade good goods; let them trade good goods, I say! We lived hard last winter and hungry, the powder being short measure and bad; being short measure and bad, I say! Tell your servants to fill the measure, and not to put their thumbs within the brim; take pity on us, take pity on us, I say! We paddle a long way to see you; we love the English. Let us trade good black tobacco, moist and hard twisted; let us see it before it is opened. Take pity on us; take pity on us, I say! The guns are bad, let us trade light guns, small in the hand, and well shaped, with locks that will not freeze in the winter, and red gun cases. Let the young men have more than measure of tobacco; cheap kettles, thick, and high. Give us good measure of cloth; let us see the old measure; do you mind me? The young men loves you, by coming so far to see you; take pity, take pity, I say; and give them good goods; they like to dress and be fine. Do you understand me?'

'The principal things necessary for the support of an Indian and his family, and which they usually trade for, are the following: a gun, a hatchet, an ice chisel, Brazil tobacco, knives, files,

files, flints, powder and shot, a powder horn, a bayonet, a kettle, cloth, beads, and the like.'

The profits to the company upon this trade are enormous.

P. 88. 'The company pay at the rate of 20d. a gallon [for English spirits]; this produces eight beaver skins, weighing about 10lb. which, at the medium of 12s. per lb. amounts to 6l. sterling;—a very considerable profit truly on the sum of 1s. 8d. But even this is sometimes exceeded; for supposing a gallon of brandy traded for otter skins, the gains are still more considerable, the return then will be about 8l. sterling. A four-penny comb will barter for a bear's skin, which is worth 2l.

Our author is of opinion that the company claim this exclusive trade without any legal authority whatever. 'The act of parliament which made them a company for *seven years only*, has long since expired.' Their treatment of their servants appears to be very reprehensible—Quantities of geese and venison are salted for the use of the factories, during the spring and fall of the year, and this food, when delivered out, is often so putrid that it is impossible to eat it with safety. The apprentices in the trade are totally neglected; and the conduct of the governors appears in some instances adduced by Mr. U. to have been flagrantly bad.

These are the principal facts relative to the nature of the country, the Indians, and the trade of Hudson's Bay, which are contained in this publication. The remainder of the volume furnishes some observations made by the author in the course of his journeys into the interior parts of the country.—An account of animals, and of the different tribes of Indians which inhabit the inland country. The Canadian traders, Mr. U. thinks, evince much more address and ability in carrying on the fur trade, than the Hudson's Bay Company, but if the trade were laid open, he proves that that, and several other branches of commerce, might be cultivated with Hudson's Bay to the greatest advantage.

This work is written in a plain and not unpleasant style; it contains a variety of useful information, stated with apparent accuracy; and independant of its utility, has the further recommendation of being both interesting and entertaining. B.

ART. XI. *An Abridgement of Portlock and Dixon's Voyage round the World, performed in 1785, 1786, 1787, and 1788.*
8vo. 272 pages. Price 6s. in boards. Stockdale. 1790.

WE have already given an account of the voyages of these two navigators, (See Vol. III. p. 273. and Vol. V. p. 150.) of which the present book is a compendious abridgement. An engraved portrait of *Tyaana*, an Indian prince, is prefixed, and also a chart of the north west coast of America, with the tracks of the King George, and the Queen Charlotte.

The style and manner are equal to any thing that is to be found in books of this description.

ART. XII. *Memoirs of the Life of Mr. Nicholas Ferrar.* By P. Peckard, D. D. Master of Magdalen College, Cambridge. 8vo. 316 pages. Price 5s. sewed. Payne. 1790.

WE are informed by the author of these Memoirs, that a life of Mr. Nicholas Ferrar, entitled, "The Compleat Church of England-man," written by the celebrated antiquarian, the Rev. Mr. Francis Peck, came into his hands among the books and papers of the late Mr. Edward Ferrar, of Huntingdon; but that the manuscript having been lent to a friend, was, after his death, lost, or unjustly detained. This loss Dr. Peckard undertakes to supply, from an original manuscript still in his possession, and other documents.

The subject of this narrative, Mr. Nicholas Ferrar, who was born in London, in the year 1592, and died in the year 1637, at Little Gidding, in Huntingdonshire, is here held forth as an example of singular merit, first in public life, and afterwards in voluntary religious retirement. From infancy his mind was deeply tinctured with religious sentiments, as fully appears from the following incident. P. 17.

'When he was but six years of age, being one night unable to sleep, a fit of scepticism seized his mind, and gave him the greatest perplexity and uneasiness. He doubted whether there was a God: and if there was, what was the most acceptable mode of serving him? In extreme grief he rose at midnight, cold, and frosty, and went down to a grass plat in the garden, where he stood long time sad and pensive, musing, and thinking seriously upon the great doubt which thus extremely perplexed him. At length throwing himself on his face upon the ground, and spreading out his hands, he cried aloud, Yes, there is, there must be a God: and he, no question, if I duly and earnestly seek it of him, will teach me not only how to know, but how to serve him acceptably. He will be with me all my life here, and at the end will hereafter make me happy.'

Piety from this time became the leading feature in the character of this youth, and appears to have had a powerful influence upon his mind at school, at the University, in his travels, and in his subsequent civil engagements. It is probable, that after his recovery from a dangerous illness, into which he fell at Padua, he made a vow of perpetual celibacy. These circumstances will account for many singular particulars in his subsequent history.

Mr. Ferrar, in his journey through Spain, met with the following strange adventure. P. 77.

'Whilst he was travelling alone over a great part of Spain, he walked once half a day without seeing any body, and was therefore obliged to guess at his way, by the best observation he could make to proceed straight forward from the place where he had lodged

lodged the night before. And it being now near evening, he perceived that the road he was in led him to a very high hill, which at length he with no small pains and difficulty ascended: and being arrived at the top, he there found a round plat of level ground, of considerable magnitude, encompassed entirely with rocks of a prodigious height, and extremely steep on every side, neither could he discern any path-way, except that by which he had ascended, to lead him out from this rocky enclosure, and thereby encourage him to go forward.

At the sight of this he was much troubled, thinking he had wholly mistaken the hill which he had been directed to ascend, and that he must at last take up his unhoused lodging there that night. Being thus perplexed, and not knowing what to do, he devoutly knelt down, and prayed to God to protect and direct him. Then examining with careful anxiety all parts, to see if he could find any way to help him forward in his journey, for it was too late to think of returning, he espied a large black hog, come hastily running out from a narrow crevice or cleft in the rock, and immediately disappear again. But he with his eyes observed, and with his feet made all possible haste to follow and see what was become of the beast. For he conceived hopes that it might be some tame animal, now in the evening returning to its home, and consequently, that possibly there was some dwelling house not far off. Presently he saw the same creature again, now running at the farther end of the level plain down the side of the hill. And, coming to the spot, he perceived a hollow, covered passage, cut into the solid rock, and at some distance within this hollow, a sort of window or air-hole, to give light and air to this subterranean passage. Resolving therefore to follow the animal which he plainly saw to enter this cavity, after some time, and very cautious treading, he found a turning which grew at every step more and more dark. Yet stopping a little while, listening, and still looking and venturing slowly more forward, he discerned, as he thought, a glimmering of more light at a distance. So he went on, and found it to be another window or air-hole, cut like the former through the solid rock to give farther light to the subterranean passage. Thus proceeding onwards, in the same manner, and under the same disagreeable circumstances, he at length plainly perceived that this passage was a way to some subterranean habitation, cut by human labour into the heart of the rock. Thereupon, listening, and proceeding with caution, he fancied that he heard the voices of people talking at no great distance. Resolving therefore to go forward again, he found at length that there was indeed a sort of house in the very substance of the rock, and that it was a harbour, or place of entertainment for passengers who travelled that way.

Coming into the room he saluted the host, and the people who were there; and sitting down he called for bread and wine, and then began to discourse with them how hard it was to find the way to them; which, they said, to a stranger must be indeed extremely difficult: but was not so to those who were acquainted with the turns and windings of that subterranean labyrinth. He then called for more wine to wash, and bathe his feet. Which done, after some communication of ordinary matters, such as travellers use
with

with their hosts, he made strict observation of the disposition and manners of the people in the house, and found great reason not very well to like them: but now there was no remedy.

As for the people, they thought him to be a young Italian foldier, going to the Marquis Spinola. For that way his conversation much tended, and shewed that he was well acquainted with all the military transactions in Flanders with the Hollanders. At length he told them that he was very weary and very sleepy, and, if they pleased, would lie down upon a bench, and take some rest; for that, he pretended, was his custom when he travelled, in order to inure himself to hardships.

Thereupon they shewed him into another room within the cavern; and Mr. Ferrar, not laying his rapier away, but keeping it close to him, lay down to sleep. But he was scarce laid down, when two lusty, ruffian looking fellows, and a young woman came into the room. Mr. Ferrar heard and saw them, but lay still, as if he was fast asleep. The men then demanded of the people of the house, who is this here, who lies sleeping upon the bench? they answered, we know not, he is lately come in very weary, and says he is a young Italian foldier, who is going into Flanders, to serve under Spinola. And then they entered into some conversation in a very low voice, which Mr. Ferrar could not hear.

After this they sat down at a table at the farther end of the room, and in a bold manner began to call for various things, and in drinking their wine they discoursed of different matters, and at length grew very merry. But at last one of the fellows went out, and after a short time came in again, and then after some slight and foolish words began to quarrel with the woman. She gave him as cross words in return, and their other companion taking her part, from words they came to blows, and began to lay hands on the woman. Whereupon she crying out, the host came running in, but instead of being appeased by him, they grew more and more fierce. All this Mr. Ferrar heard and saw, but appeared as if he was in a sound sleep, and kept his hand fast upon his rapier. They called to him for help, but he regarded not their brawling, still making as if he was dead asleep. Therefore as he continued to lie still, and seemed to take no notice of them, their contention ceased, and they all went out of the room in very friendly terms together.

Mr. Ferrar saw all this was done to provoke him to rise, and take one part or other, that so they might have quarrelled with him, and carried into execution some bad design against him. But he heard no more of them; and not being able to sleep, he rose at day break, and made haste away, giving God thanks for his escape out of their hands.

On his return from his travels, Mr. Ferrar engaged in the management of the affairs of the Virginia Company, and in this office he passed through many and great difficulties with high reputation. The transactions of this company, as far as Mr. Ferrar was concerned in them, are here given at large; and in the course of the relation, are laid open the intrigues by which Gondomar, the Spanish Ambassador, prevailed upon a
weak

weak prince, to suppress one of the most flourishing commercial companies in England. The credit which Mr. Ferrar had gained by the ability and integrity which he discovered in this connection, gave occasion to an incident, which, as it shews the peculiar cast of his mind, we shall extract. P. 136.

‘ At this time a citizen of the first class, both for riches and reputation, paid him a visit; and after the warmest expressions of the highest opinion of his extraordinary talents, and integrity, thus continued: Mr. Ferrar, I have an only daughter, who, if paternal affection doth not too much influence my judgment, is both wise and comely: indeed it is confessed by all that she is very beautiful. I know her to have been virtuously educated, to be well accomplished, and to be of an amiable disposition. If you will be pleased to accept of her as your wife, I will immediately give you with her ten thousand pounds. Mr. Ferrar was much surprised, returned his sincere thanks, but said he was not worthy of so great a treasure. The citizen however persisted, said he was really in earnest to bring about the connection; that at present he only made his proposal with intent to give him an opportunity to consider of it. After a few days he came again, and asked Mr. Ferrar if he had advised with his friends concerning his proposal, saying, they all know me well. Mr. Ferrar answered that he had not; for you I perceive, Sir, are greatly mistaken in me, first in having too high an opinion of my abilities, and next with respect to my estate, which you perhaps may conceive to be what it is not. I think myself infinitely obliged to you for your good will towards me, and for honouring me so far as to think, what I cannot think of myself, that I am any way worthy of so inestimable a treasure as your daughter. Mr. Ferrar, he replied, do not talk thus to me: for I know you perfectly well; and as for your estate, I give myself no manner of concern about it. What fortune you have I demand not to know. Let it be what it will; if you have nothing, I thank God that I have enough to make you and my daughter happy as to all worldly matters. And as to my own part, I shall think myself the happiest man upon earth to have you my son in law, and my daughter must be equally happy to have so accomplished, and so virtuous a man for her husband.

‘ By means of an intimate friend of the father, an interview was brought about at this friend’s house between the young lady and Mr. Ferrar, where in a select company they passed several hours together. The father then took a convenient opportunity to ask his daughter what she thought of Mr. Ferrar, to which she answered, nothing but good. Can you then like him for a husband? to which with equal ingenuousness and modesty she replied, Sir, I shall with pleasure do in this, as well as in all other things, as you will please to have me; my duty and my inclination will go together. Matters being so far advanced, the father said to Mr. Ferrar, now, Sir, you have seen my daughter, I hope her person and deportment are such as to merit your approbation. As to your own estate, nothing is desired to be known. Be that as it may; I have enough; I like you, and my daughter submits herself to my choice. Now let me have your answer.—Mr. Ferrar replied.
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the young lady your daughter, Sir, is in every respect not only unexceptionable, but highly to be admired: she is beautiful, and accomplished, and amiable to the greatest degree, and far superior to all that I can merit: indeed I do not, I cannot deserve this great happiness. I return you my sincerest thanks for your unequalled goodness to me; and in the confidence of friendship I will now acquaint you with the private and fixed determination of my mind. If God will give me grace to keep a resolution long since formed, I have determined to lead a single life; and after having discharged, to the best of my ability, my duty to the Company, and to my family as to worldly concerns, I seriously purpose to devote myself to God, and to go into a religious retirement. Thus ended this affair, and the father ever after preserved the most affectionate friendship for Mr. Ferrar.

After this uncommon instance of self-denial, the reader will not be surprised to learn, that Mr. Ferrar, as soon as the Virginia-company was dissolved, disengaged himself from public affairs, and carried into execution the plan he had long set his heart upon, to bid farewell to the busy world, and spend the remainder of his days in religious retirement, and a strict course of devotion. At thirty-two years of age, it was somewhat early to think of retiring from the world, especially for a man who appears to have possessed excellent talents for business, and might probably have been, many years, a useful member of society. But religious persons have not always understood, that serving mankind is at the same time serving God. From this time we see Mr. Ferrar lost to the world, and with his mother, brothers, and sisters, buried in a rural retreat. The remainder of these memoirs record his watchings, fastings, and prayers; his pious labours in repairing and ornamenting the parish-church, and in superintending his domestic nunnery. Among other particulars it is related, that he made up by a mechanical method, a harmony of the gospels, which was executed with such ingenuity, that the king, who was permitted to peruse it, declared it to be a work worthy to be presented to the greatest prince upon earth.

Mr. Ferrar and his family were, doubtless, innocently employed; and if they practised 'austerities, which were not exceeded by the severest orders of the monastic institution,' they must be allowed all the praise which can belong to well-meaning, though mistaken, piety. But we do not see that there was any merit in the order, which Mr. Ferrar, just before his death, gave for committing to the flames three large hampers full of comedies, tragedies, heroic poems, and romances. Nor can we be persuaded, that his character was the more meritorious, or his name more worthy of being transmitted to posterity, for refusing to marry, and submitting to the rigours of a monastic life. The recluse may be entitled to the negative praise of doing no harm, but let him not expect to carry the palm of applause from the man, who lives to do good.

M. D.

ART.

ART. XIII. *A Sketch of the Life of Dr. Duncan Liddell, of Aberdeen, Professor of Mathematics and of Medicine, in the University of Helmstadt.* 4to. 14 Pages, with a Portrait. Price 1s. 6d. Aberdeen, Chalmers. London, Evans. 1790.

THE subject of this biographical sketch, was born at Aberdeen, in the year 1561, in the schools and university of which place, he was taught the first rudiments of languages and philosophy: at the age of eighteen he visited the continent, and pursued his studies in the several universities of Franckfort, Wratislau in Siberia, and Rostock; in the latter of which was conferred upon him the degree of Master of Philosophy, which the writer of these memoirs says, "is probably the same with what is now called Master of Arts." In 1590, he removed to Helmstadt, where the Academia Julia had been lately established: here he was happy in the friendship of the celebrated Caselius, who was at that time a professor in the academy. Soon after his arrival, he was promoted to the lower professorship of mathematics, and three years after, to the second and more dignified mathematical chair.—In 1596, he obtained the degree of M. D. and began to teach physic publicly.

He soon became distinguished in the medical school, was employed as first physician at the court of Brunswick, and had much practice among the principal families in that country. He afterwards filled several high offices in this academy, and in the year 1604 had the honor of being chosen pro-rector of the university. 'But neither academical honors nor the profits of an extensive practice abroad, could make Dr. Liddell forget his native country. Having already made several journeys to Britain, during his residence at Helmstadt, he now determined to retire thither for the remainder of his life: accordingly, in the beginning of the year 1607, he took a final leave of the Academia Julia, and after travelling for some time through Germany and Italy, he at length settled in Scotland.'

To this account, is annexed a catalogue of the writings of Dr. Liddell, "of the merit of which the author does not consider himself as a proper judge, nor is it now perhaps necessary that it should be estimated with much precision. They appear however to contain the most *fashionable* opinions and practice in the medical art of the age in which he lived: nor is there almost any disease or medical subject then known, of which he has not treated in one or other of his writings.' The pamphlet concludes with an account of his liberal bequests to the university of Aberdeen. From the marginal notes it appears, that the principal authorities for the several articles in this narrative, are taken from the publications of Caselius. To those who are interested in the learning and philosophy of the sixteenth

teenth century, and more especially to those who are connected with the university of Aberdeen, which has been so much indebted to the bounty of Dr. Liddell, this little sketch may be acceptable: it is indeed probably written by some member of that university, as a tribute of gratitude and respect to so liberal a benefactor.

P.

ART. XIV. *The Chart and Scale of Truth, by which to find the Cause of Error. Lectures read before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D. D. 8vo. 374 p. Pr. 5s. in boards. Oxford, Fletcher. London, Rivingtons. 1790.*

THE author of this work has, no less judiciously than academically, left the beaten track of declamation for that of philosophical investigation; and has converted his Bampton Lecture Sermons into a systematic disquisition concerning the nature and evidence of truth. To give our readers a just idea of the merit of this work, we shall lay before them a summary view of its contents in the following analysis.

Truth subsists originally in the divine mind, and by communication from him, becomes an attribute of the human. In the divine mind it is universal, intuitive, of equal force, and infallible; in the human, it is partial, progressive, and various in kind and degree; in both, it is immutable. The general functions of the human mind may be distributed into three different provinces, the *theoretic*, the *practic*, and the *poetic*, or the *intellect*, the *will*, and the *imagination*. To each of these faculties, in their operation upon their respective objects external or internal, *truth in general* divides into *special* relations; and its several parts may be ranged under one or other of these general provinces.

All truth may be referred to certain *principles*, which are either *primary* or *secondary*; the primary the *evidence* of external sense, internal consciousness and memory; the secondary, *axioms* or universal propositions, derived by a process of reason from the former.

Truths are deduced from principles by an act of *reason*, which is the instrument, not the cause or standard of truth. Reason consists in perception and judgment, and operates by comparison. Its office is to judge of evidence, to form and apply axioms, and to trace similitudes.

Reason has, in the first place, to encounter with *particulars*, and judges of them by primary principles. By comparing many particular or *individual* subjects, it extracts *general* laws, respecting the powers, properties, and relations of things. By this experimental process, it arrives at the most general ideas, or *formal causes*. And by affirming or denying a genus
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of a species, or an accident of a substance, or classes of substances, through all the stages of the gradations, we form conclusions, which if logically drawn, are *axioms* or *general propositions*, ranged one above another, till they terminate in universal. The method of reasoning, by which these are formed, is that of true and legitimate induction; *definition* is the result.

Reason having, in the direct investigation of truth, ascended by induction from particulars to generals, it next descends from *general* to *less general*, and to *particulars* by *sylogism*. This method of reasoning predicates a *genus* of a species or individual contained and comprehended under it, or an accident of the substance in which it is inherent, on this great logical maxim, that what is true of the whole, is true of all its parts. In the exercise of sylogism, the first thing is to *compare*, in double and complex comparisons, by the help of a third or *middle* term severally applied to the two original terms of the question, making two propositions called the *premises*; and the second thing is to *judge* of these premises, in order to collect a third proposition or *conclusion*, different from them both. Induction necessarily *precedes* sylogism; for till general truths are ascertained, no middle terms can be found.

Besides the inductive and sylogistic methods of reasoning which are *direct*, there is an *indirect* method, called the *Analogic*. This method is founded upon the universal propensity of the human mind to expect, that similar causes will, in similar circumstances, always produce similar effects. In Analogy, reason *compares* things already known, and draws its conclusion from a perception of similitude or resemblance in the nature of the things compared. The result is *opinion*, which varies in its degree of force, with the degree of resemblance in the objects compared. General propositions, founded upon a certain number of particular comparisons, are by analogy extended to all similar instances.

Truth takes a particular form, according to the particular nature of its *means*, which are all those various substances and subjects, both of mind and body, from which its *particular principles* and grounds of judgment are supplied. Particular principles, in different sciences, have a kind of proof or evidence, and a method of reasoning appropriated to themselves; and terminate in different *kinds* of truth, possessed of various degrees of evidence and conviction.

Every thing that is the subject of human knowledge, belongs either to *mind* or *body*: Metaphysics and Logic treat more immediately of the former, Physics of the latter. Between these sciences, lies one which partakes of both; taking its subject from the sensible qualities of *bodies*, but separating and abstracting it by an act of mind. This science is *mathematics*. It is confined to *quantity*, *continuous* and *discrete*, or magnitude
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and number. The *evidence of the senses*, exercised upon bodies with respect to quantity, is the *primary* principle of mathematical learning. All other qualities and attributes of natural bodies being abstracted or taken away by an act of the mind, those of quantity are conceived to be left alone, and to exist separate from the bodies from which they are originally taken.

These are the *universal forms*, or *general ideas*, contemplated in mathematical science. They are capable of being distinctly defined, and of being presented to the eye by sufficiently accurate representations in diagrams or signs.

They are absolute and unchangeable; and they supply a certain measure, or standard for themselves, and for every other subject capable of mensuration. From adequate definitions of these general ideas, a few simple propositions are formed, which are the most general that can be made, and which irresistibly compel conviction, by an immediate act of comparison and judgment. These are the *axioms* or *secondary principles* of Mathematics. They are *self-evident*, because the mind judges of them by a *single* comparison, without the help of a middle term, but are not *intuitive*: institution belonging only to those impressions external and internal, which we have called primary principles. Mathematics investigates the relations of its proper general ideas, by reducing them to universal propositions, in a method perfectly and purely scientific. Conclusions thus deduced, or *demonstrated theorems*, are applied by the same process to the proof of others, almost *in infinitum*. The certainty of self-evidence attends it through every stage, and every link of the mathematical chain is of equal, that is, the utmost strength. The truths which result from this operation of reason, carry *absolute and irresistible conviction*.

Much of the most useful part of our knowledge is derived from a source different from that of mathematical science; not from a few general ideas of two kinds of *quantity*, but from the innumerable *qualities* of individual and particular things, as they are *inherent* in nature: truths relating the properties and operations of natural bodies are investigated in the science of *physics* or *natural philosophy*. The *evidence of the external senses* is the *primary principle* from which all physical knowledge is derived. But because the senses are liable to be deceived, they are to be assisted and corrected by observations and experiments. By means of these, skilfully chosen, artfully conducted, and judiciously applied, the philosopher in the slow simple method of *induction*, arrives at general truths, or secondary principles, in physics. The more numerous and extensive the experiments and observations are, from which conclusions are drawn, the more certain will they be; but in order to make them universal, we must call in the aid of analogy, in the manner above explained. When the secondary principles
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which constitute the laws of physics are thus established, they are applied to the explanation of particular phenomena, without the formality of syllogism. But in investigating and applying these laws, mathematics are usefully applied to all such qualities as admit of accurate mensuration, particularly motion. Physical principles cannot originate in geometry, and this can be of little use, till *data* are collected by experiment. Since experiments cannot penetrate into the real essences of things, but only inform the senses of apparent qualities, and physical phenomena or causes; since physical induction is limited, and its conclusions particular, *physical truth* is inferior to mathematical, and however *certain*, is not to be pronounced *necessary*. Nevertheless, physics is a most important and useful branch of science.

Among theoretic truths belonging to the intellect, are all those transactions, occurrences, and events known by the name of *facts*. This class of truths is derived from the same first principle with physics, the notices of the external senses. Facts are particular independent truths, the proofs of which require the coincidence of *a particular transaction, person, time, and place*. They convince the mind, without the help of reasoning or general propositions, by the evidence of the senses. Reason examines whether the senses are in a sound state, are sufficiently informed, and are subject to no impediment, impression, or fallacy, and upon a favourable result of these enquiries, the report of the senses is admitted as true. This species of truth is irresistibly felt, and immediate; that is, it is both self-evident, and intuitive.

Facts admitted upon the evidence of *narration* or *testimony*, are *historical truths*. *Narration* requires a coincidence of time, but not of place; *testimony* requires neither. The authority and credit of *testimony*, the universal fountain of historical facts, rest upon the natural faculty of memory, and upon that universal and powerful affection, the *love of truth*. This secondary principle is not the *cause* of truth, but merely the medium thro' which truths, already deduced from other causes, are conveyed from one mind to another. This instrument, by which actual truths are converted into historical, produces different degrees of conviction, according to various circumstances of persons, times, and places, all which must be distinctly examined in order to judge of the truth of any historical narration. In investigating remote facts through the channel of testimony, enquiry must be made, whether the senses of the primitive witnesses were duly informed, and they themselves competent to judge of them; whether these witnesses were honest and faithful relators of the fact to others; whether the records of their testimony be pure and authentic; and whether the direct testimony be confirmed by collateral witnesses. Assent, or belief,

lief, will vary in strength with these and other circumstances; it never amounts to more than probability; but in numberless cases the mind of man rests upon it with entire satisfaction.

Those functions of the mind which are called *prætic*, and are under the government of the *will*, respect moral action. That native and original evidence which is the *first principle* of all morality, is an instinct of our common nature, to which philosophers have properly given the name of *internal* or *moral sense*. This sense is the immediate and involuntary criterion of a few general truths, which are the foundation of that moral obligation which is the spring of moral action. By this internal sense, the mind perceives an essential difference in the qualities of moral thoughts and actions, and distinguishes them into *good* and *evil*. By the same instinctive impulse it is informed of the existence of the *will*, that power by which it is enabled to choose the good and to avoid the evil. From this native sentiment results another truth, by immediate implication; that all good will be succeeded by *reward*, and all evil by *punishment*; whence, with the help of a little reason, we infer the existence of a *superior law*, and a *moral government*, and thus arrive at the ultimate foundation of all moral obligation, in the attributes and will of God.

From the moral sense compared with experience, we deduce, by a kind of tacit induction, two universal propositions; that all voluntary good will have *reward*, and all voluntary evil, *punishment*. But, because morality consists of particular actions arising from various relations, it is found necessary to arrange these in particular classes, and under each class, to form less general propositions as *immediate principles*, by means of which, moral truth, with respect to particular actions, may be inferred. The stress of *ethical reasoning* is principally exerted in forming these *secondary principles*, and the method which it employs is, of course, induction. Syllogistical reasoning can be of little use here, in comparison with that slow but sure method of proceeding, which deduces general ideas and rules from experience. Ethical conclusions, drawn from the primary and secondary principles of morals, will always be accompanied with a *clear* and strong *conviction*; but Mr. Locke is mistaken in asserting, that morality is capable of demonstration as well as mathematics; for, *complex modes* of *quality* can never be so univocally expressed, distinguished with such precision, or so exactly measured, as *simple modes* of *quantity*. The most perfect code of ethics is the morality of the gospels.

The third division of truth arises from the *poetic* province of the mind, which is subject to the *imagination*, and exercised in the *elegant arts*, the excellence and perfection of which depend upon their correspondence to truth, under the conduct of reason. The source from which the imitative arts derive their energy,
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or the first principle of poetic art, is that internal sensibility which recognizes the different modes of pleasure and pain. The poet or artist remarks the causes of those effects, which are produced upon this internal feeling, by external objects and events, and thus supplies himself with a large and various stock of *poetical ideas*, whence he may draw the resources of his art, in all the different acts of imitation. By this process, reason first collects general principles, and then applies them in producing the poetic effect. *Experience* is the foundation; *induction* is the first, and a judicious application of generals is the second act; and if these generals be well formed and applied, the effect will be a proportional operation on the sensibility of all, according to its power. If the imitation be true, and the resemblance which it exhibits, just, a certain and *uniform effect* on the human mind will be produced, which constitutes *poetic truth*.

Such are the leading ideas of this truly *scientific* work. The volume concludes with strictures upon the Aristotelian Logic, with a view to estimate its true value; and proposals for improving the discipline of the university of Oxford.

The remaining parts of our author's design, are, to give a logical delineation of theological truth; to shew how all kinds of truth minister to the introduction and support of theological; and to lay open the principal and most inveterate causes of heretical and systematical errors.

We shall reserve our judgment upon this work, till the whole plan is compleated.

See Vol. XII. Page 519.

ART. XV. *Traëts in Controversy with Dr. Priestley, upon the Historical Question of the Belief of the first Ages in our Lord's Divinity. Originally published in the Years 1783, 1784, and 1786. Now revised and augmented with a large Addition of Notes, and Supplemental Disquisitions. By the Author, Samuel, Lord Bishop of St. David's. 8vo. 499 pages. Price 6s. 6d. in boards. Robson. 1789.*

As most of the pieces comprized in this volume were published prior to the commencement of our journal, a brief report of its contents will be sufficient. The pieces reprinted, with additional notes, are, A Charge to the Clergy of the Archdeaconry of St. Alban's; Letters from the Archdeacon of St. Alban's, in reply to Dr. Priestley; a Sermon on the Incarnation; and Remarks on Dr. Priestley's second Letter to the Archdeacon of St. Alban's, with proofs of certain facts asserted by the Archdeacon. The supplemental disquisitions turn on certain points in Dr. Priestley's second and third letters to the Archdeacon of St. Alban's. The subjects are, 1. The phrase, *coming in the flesh*, as used by St. Polycarp in his epistle

to the Philippians; 2. Tertullian's testimony against the Unitarians, and his use of the word *idiotæ*: 3. What is found relating to the Ebionites in the writings of Irenæus, in confutation of an argument from these writers, advanced by Dr. Priestley in favour of the Ebionites. 4. The sentiments of the fathers, and others, concerning the eternal origination of the Son, in the necessary energies of the paternal intellect. 5. On Origen's want of veracity. 6. Of St. Jerome's orthodox Hebrew christians.

These disquisitions will doubtless be read at large, by all who wish to form a judgment concerning the merits of the controversy; it is therefore wholly unnecessary, that we should give a summary of the arguments contained in them. It is with surprize, as well as regret, that we see the vehemence of disputation capable of rendering a man of science so blind to the merit of his antagonist, as to speak of advances in the philosophy of nature, which all Europe has agreed to reckon the most important that the present century has produced, under the contemptuous appellation of *certain lucky discoveries*.

ART. XVI. *An Appeal to the Public, occasioned by a Letter from the Rev. J. Pope, a Dissenting Minister at Stand, near Manchester; containing a Charge of the Use of the unworthy Methods of Misrepresentation and false Citation, in some Observations on the miraculous Conception.* By N. Nisbett, M. A. Author of an Illustration of various important Passages of Scripture, &c. Crown 8vo. 68 pages. Price 1s. Johnson. 1791.

A PRIVATE letter having been written by Mr. Pope to Mr. Nisbett, charging him with having cited Dr. Lardner's opinion concerning the authenticity of Ignatius's epistles *unfairly*, and with a culpable inattention to the reasons which Dr. Priestley had assigned for not regarding Ignatius's epistles, as of any authority in favour of the miraculous conception, and at the same time severely censuring the conduct of the clergy of the established church, with respect to Dr. Priestley, Mr. Nisbett has thought it necessary to publish Mr. Pope's letter entire, with his own defence. Mr. Pope accuses some of the clergy of unjust and scandalous conduct, in nibbling at trifles, falsifying the sentiments of Dr. Priestley, and using the detested engine of *odium theologicum*. To exculpate himself, as an individual member of the clerical body, from these charges, Mr. Nisbett appeals to the candid manner in which he had treated Dr. P. in his observations on the miraculous conception, and to the general strain of that publication; asserts, that, in giving Dr. Lardner's opinion concerning Ignatius's epistles, he did not suppress a single tittle, which could enable the reader to form a judgment of his opinion; candidly confesses, that being him-
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self unacquainted both with the larger and smaller epistles, he inadvertently quoted the former instead of the latter; maintains, that it was impossible he should have intended to impose the one for the other, since no advantage to the argument would have been gained by such a deception; and vindicates the propriety of appealing to Ignatius, whose smaller epistles were quoted by Origen about the middle of the third century, and therefore could not have been forged, as Le Sueur asserts, about the beginning of the fourth century.

Whilst this appeal was in the press, the author received a second letter from Mr. Pope*, repeating the charge of *wilful misrepresentation*, in quoting from the larger instead of the smaller epistles. Mr. Nisbett's apology for himself, which however we cannot give at large, fully convinces us, and will probably convince most of his readers, that whatever censure may fall upon him for inattention, he has not been guilty of wilful misrepresentation, and false citation. Indeed, whatever we may be inclined to think of Mr. Nisbett's arguments, or of the propriety of his publishing a private letter without the writer's permission, we have no scruple in continuing to allow him the credit of great candour and moderation.

At the end of this work Mr. Nisbett informs the public, that he proposes to publish a reply to the objections against christianity, drawn from the expectation which the apostles are thought to have entertained of Christ's visible and personal appearance at the end of the generation then existing; an objection which Mr. Gibbon has urged, and which Dr. Edwards in a late sermon before the University of Cambridge, has acknowledged to have been never yet satisfactorily answered. Mr. Nisbett's reply is prepared, and will be sent to the press as soon as he has received subscriptions equal to the expence of printing. The subscription, which is half a crown, is received by the booksellers mentioned in the title page of this appeal.

ART. XVII. *A New Theory of Redemption, upon Principles equally agreeable to Revelation and Religion.* 2 Vols. 8vo. 866 p. Price 10s. sewed. Robinsons. 1789.

AFTER all the pains which Calvinists, Arminians, and Socinians have taken to explain the scripture doctrine of Redemption, this writer is of opinion, that it is still involved in obscurity, and undertakes to give a more satisfactory explanation of the subject than it has yet received, by means of a new hypothesis, which it is the business of these volumes to explain and support. After expatiating very largely upon the defects of former schemes of Redemption, he offers his own plan for reconciling revelation with reason. As far as we are able to

* Mr. Pope is, we understand, printing his reply.

collected it from the author's developement of his own ideas, the scheme is this.

The present imperfect and mortal condition of man, is not merely the consequence of the fall, but is to be regarded as the effect of our redemption by the death of Christ. Had God's threatening to Adam been executed, he would have died on the day on which he ate the forbidden fruit, and consequently all his posterity would have perished. But through the merit of our Saviour's death, which was foreseen, this sentence was reversed, and the human race continued in existence. Therefore life, as it is enjoyed by mankind in the present state, is the fruit of the redemption wrought out by Jesus Christ. Death is properly no punishment, but the necessary means of rescuing men from sin, and leading them to eternal life. Both this life and the next are the free gift of God, through the mediation of Jesus Christ. This hypothesis is pursued through a great variety of relations and consequences; its agreement with reason and with revelation is distinctly maintained; the light, which it casts upon the great question concerning the origin of evil, is fully stated; and many collateral remarks are made upon the systems and opinions of other writers, as Butler, Foster, King, Hume, Stackhouse, Sherlock, and Clarke.

Most of our readers will, we apprehend, readily excuse our entering into a more minute examination of the arguments of this writer, on a subject which affords so much room for uncertain conjecture. Those who are fond of these speculations, will of course peruse a work which assumes the title of a *New Theory of Redemption*.
M. D.

ART. XVIII. *The Love of Christ the Source of genuine Philanthropy. A Discourse on 2 Cor. v. 14, 15. Occasioned by the Death of John Thornton, Esq; late of Clapham, Surry: Containing Observations on his Character and Principles. 8vo. 50 pages. Price 1s. Johnson. 1791.*

THE writer of this discourse considers the character of his deceased friend, as bearing a great resemblance to that of the apostle Paul, allowing for the difference in their situations, and that in both the motive by which they were actuated, was the 'constraining love of Christ.' He proceeds first to point out some of the most striking peculiarities in the character of the deceased. Second, to advert to some of those religious principles which gave rise to this peculiarity of character and conduct. Third, to shew that the same principles, wherever they really exist, must produce the same effects, allowing only for difference in situation, natural temper, &c. He concludes by a few practical inferences, demonstrating that the principles of the gospel are equally obligatory upon every believer, that
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these principles are effectual in promoting moral virtue, and in support of this inference the author cites the examples of a Howard, and a Thornton, and adds, that the sincere believers and followers of Christ, are the best friends to mankind. D.

ART. XIX. *Serious Cautions to young Students. A Sermon preached before the University of Cambridge, on Commencement-Sunday, July 4, 1790; to which is added, a Sermon preached before the University, on Christmas-Day, 1772.* By Thomas Stevens, D.D. formerly Fellow of Trinity College, and one of his Majesty's Preachers at Whitehall, now Rector of Panfield, Essex. 4to. 20 pages. Price 1s. Cambridge, Merrills; London, Rivingtons. 1790.

IN an age, in which knowledge is making rapid advances, and every subject is examined with a daring spirit of freedom, it is an arduous task for the public guardians of ancient systems to keep young men exactly in the old beaten track of orthodoxy. The method which Dr. Stevens takes to accomplish this desirable end, will, we are apprehensive, be scarcely found sufficient for the purpose. It is not cautioning young men against an excessive fondness for mathematical studies, as tending to prepare the way for heresy and scepticism in religion;—warning them to shun ‘philosophers, and philosophising divines, as industriously spreading a variety of errors through the land;’—or teaching them, on the authority of Pascal, that ‘whatever is an object of faith cannot be an object of reason, and ought not to be subjected to the narrow faculties of the human understanding,’—which will effectually establish and preserve them in the right way. Let the masters of the old edifice do what they may, the young prisoners will find means to look over the lofty inclosures with which they are surrounded, or to peep through the crevices, which they are beginning to discover in the decaying walls, into the open country around them. And if they are to be prevented from endeavouring to set themselves at liberty, it can only be by convincing them, that their present habitation is the hallowed mansion of truth and wisdom, and every other region the dreary abode of ignorance and error.

M. D.

ART. XX. *A Review of the Policy, Doctrines, and Morals of the Methodists.* 8vo. 56 pages. Price 1s. Johnson. 1791.

THIS small tract is the composition of a person of good sense, and appears to be written with the best design, to promote genuine christianity, and to guard against the corruptions of it. And the author furnishes many valuable remarks, by which those religionists, whom he calls the methodists, may reap much advantage.

We apprehend him, however, to be a young man, or at least unacquainted with the history and character of that people, and through this ignorance he misrepresents them continually, and speaks most uncandidly concerning them, which a better knowledge of them would have corrected.

Their origin was very different from that of the jesuits, to whom he resembles them. It was no scheme of worldly ambition and aggrandisement of a few, to bring all the world over to their views of religion, and thereby to be governed by them. But a number of serious young men of the University of Oxford, a little more than half a century ago, met together for mutual improvement in religious conversation and prayer with each other, and their great strictness in avoiding idle and immoral company and practices, and keeping to the rules of devotion they had prescribed to themselves, was the reason of their being called methodists.

Being much attached to the church of England, and the doctrines of her articles and homilies, concerning faith and good works, which were formed upon the model of Luther and Calvin, they made it their endeavour to re-call men to these doctrines; and being very exemplary in their conduct, pious and laborious, they were much followed every where, and countenanced at first by some bishops and many of the clergy. In no long course of time, offence was taken at some of the doctrines they preached, and the crouds that attended them, when they were prohibited preaching in the parish churches, and this naturally put them upon forming themselves into separate societies.

It is and has been in general true concerning the religious societies of the methodists, that they have only been established in large populous places, London, Leeds, &c. where their preaching drew those to them, whom the ordinary ministrations of the established clergy never reached; or else, among those who were neglected by their ministers, and left destitute of proper instruction; according to a remark of the excellent Mr. Justice Burnet, son of the bishop, who in travelling on the circuit in Yorkshire, happening to lodge at an obscure country house, and having no other company, he sent for the curate of the place to pass the evening with him, when conversing on various subjects, and the curate saying that the parish was much pestered and overrun with methodists,—Sir, says the judge to him, I have often observed one peculiarity in the people of England, which is, that if their ministers do not preach the gospel to them, they will some way or other preach it to themselves. If you are not wanting in your duty, the methodists will give you no disturbance.

If our author had understood any thing of the state of the tin-men in Cornwall, or of the colliers at Kingswood near Bristol,

Bristol, or at Newcastle-upon-Tyne, he would have thought and spoken very differently of the methodists.

Thousands and ten thousands, who were wont to come out of their dusky caverns at the end of the week, more like infernal beings than any thing human, to spend their time and earnings in riot and drunken excesses, were brought by the zeal and labours of the methodist preachers, to pass their time on the Saturday evening and the Sunday, like rational beings, with their families, in reading and in the worship of their Maker, and in acquiring those pious and virtuous dispositions which can alone fit them for a future state of being.

It is surely a thing devoutly to be wished, that there should be such extraordinary exertions made by some to bring others of their fellow-creatures to the knowledge of the gospel, so important to them; and if there be any thing to blame in the zeal and behaviour of the methodists, it is to be hoped that they will attend to our author's admonitions, though they come not from a friendly voice. His concluding reflection flows from a thoughtful good mind.

'Lastly. Let no good man be too much discouraged by present appearances. The religious ferment, which is now working furiously, we trust may end well. Providence may be employing this instrument for introducing more knowledge and virtue among men. If it should prove the means of directing the ignorant to serious enquiry, and rousing men of virtue and understanding to the defence and support of genuine religion: if it should stimulate the ministers of religion to exert themselves in recommending the sublime doctrines, and pure precepts of the gospel, and in adorning them by the meekness and innocence of their lives: this would be the way to rescue the ignorant and deluded from the hands of enthusiasts and impostors; and then christianity would become a light to enlighten the gentiles, the honour and ornament of human nature, and the glory of all its professors.'

Z. Z.

ART. XXI. *Descriptions and Sketches of some remarkable Oaks, in the Park at Welbeck, in the County of Nottingham, a Seat of his Grace the Duke of Portland; to which are added, Observations on the Age and Durability of that Tree: with Remarks on the Annual Growth of the Acorn.* By Hayman Rooke, Esq; F. S. A. 4to. 23 pages and 10 plates. Price 7s. 6d. in boards. White. 1790.

WHATEVER relates to the oak is interesting to an Englishman, especially now that the demand for that timber is so great for the shipping, and the quantity on the island is so inadequate to the demand. We read with pleasure of remarkable oaks; and we most sincerely wish that more noblemen, and gentlemen possessed of considerable landed estates, would emulate the illustrious patriotic duke, to whom these descriptions and sketches are addressed, in making extensive plantations for the benefit of succeeding generations.

' The

' The oaks in Welbeck park, for height and straightness of growth, exceed most in the kingdom. About twelve years ago 60l. was offered for one of them. Many of these had for some years been upon the decline; it was therefore thought necessary to cut several of them down.—Many of the best, however, are left; one remarkable for its height, and straightness of trunk, is represented at plate i. This tree goes by the name of the duke's walking-stick; its height to the top is 111 feet 6 inches; to the branches 70 feet 6 inches; the circumference at the bottom, taking in some projecting spurs, is 21 feet; and the circumference at one yard high is 14 feet; at two yards high 12 feet; the solid contents 440 feet; and the weight 11 tons.'

' Plate ii. represents two oaks on the north side of the park called the Porters. The height of one 98 feet 6 inches, circumference at the bottom 38 feet: the height of the other 88 feet, circumference at bottom 34 feet.

Plate iii. is a view of a remarkable ancient oak, called the Seven Sisters, from its having had seven trunks issuing out of one stool; they are now reduced to six.

Plate iv. represents a hollow tree in which the game-keeper secretes himself when he shoots the deer: 'it is hollow throughout like a chimney, and is only five inches thick, including the bark; where that has been stripped off there are only three inches of wood.—On the inside is cut the date 1711; so that this excavation must have been of the same dimensions 78 years ago, and the tree must have increased very little in bulk since that time. Setting aside its hollow trunk, it has every appearance of a young flourishing tree.

' Plate v. is a view of the famous green dale oak, thought to be above 700 years old. The circumference of the trunk, above the arch, is 35 feet 3 inches; height of the arch 10 feet 3 inches; width about the middle 6 feet 3 inches; height to the top branch 54 feet. The countess of Oxford, grandmother of the present duke, had several cabinets made out of the branches, and ornamented with inlaid representations of the oak, with inscriptions.

' On the west side of the lake is a fine grove of large oaks, which, one with another, measure from 12 to 22 feet in circumference. One of these is engraven in plate vi. It has an ash growing out of the bottom of it, and adhering to it to the height of about six feet; three feet higher the ash stretches out an arm to coalesce again with the fostering oak.

' Plate vii. takes in part of this grove of oaks, with a distant view of the house, and the north end of the lake. The plantations on the hills at the east end of the park are upon a great scale and truly magnificent. The trees are chiefly oak and chesnut, with some beech, larch, Weymouth, and other firs. The whole is near 400 acres, all planted by the present Duke of Portland.

' Plate viii. is the figure of a very old oak in Clifton park, about five miles S. E. of Welbeck, which the common people call the parliament oak, from an idea that a parliament was once held under it.—A parliament was certainly held by Edward I. at Clifton palace, not a mile and a half from the oak.

‘ About five miles from Welbeck, on Sherwood forest, and in the Duke of Portland’s manor, is a beautiful wood, or rather grove, consisting of above 10,000 old oaks, with birches intermixed, from whence it is called Birchland; the whole occupying a space of about 1800 acres. On the N. side of the Great Riding is a most curious ancient oak, the N. E. view of which is given in plate ix. It measures near the ground 34 feet 4 inches; at one yard, 27 feet 4 inches; at two yards, 31 feet 9 inches in circumference. The trunk, which is wonderfully distorted, plainly appears to have been much larger; the inside is decayed and hollowed out by age. It cannot be much less than 1000 years old.’

The plates are neatly engraved by W. Ellis, from drawings by Mr. Rooke himself.

On the ages of oaks.

‘ It has generally been thought, that the age of an oak seldom exceeds 300 years.—There are now in Welbeck park several fine oaks in full vigour, which are above 500 years old.

‘ Pliny tells us, that about Heraclea, in Pontus, there are certain altars erected to the honour of Jupiter, surnamed Stratius, over which there stand two oaks, both set by the hand of Hercules. Now Hercules lived, according to the general opinion, 1100 years before Christ, and Pliny died A. D. 79; consequently these oaks must have been about 1200 years old in Pliny’s time.’

We cannot lay much stress upon this proof of the longevity of the oak. There are sometimes opportunities of ascertaining the ages of trees with tolerable precision: but these proofs never carry us up to such an age as Hercules’s oaks are supposed to have attained. Thus Mr. Evelyn informs us that three or four hundred rings might be distinguished in some oaks cut down in the New Forest.

‘ In cutting down some trees in Birchland, letters have been found cut or stamped in the body of the tree, marking the king’s reign. One piece of wood marked J. R. was given me by the woodman who cut the tree down in the year 1786. He said that the letters appeared to be a little above a foot within the tree, and about one foot from the centre; so that this oak must have been near six feet in circumference when the letters were cut. A tree of that size is judged to be about 120 years growth. If we suppose the letters to be cut about the middle of James the First’s reign, it is 172 years to the year 1786, which added to 120, makes the tree 292 years old when it was cut down. The woodman likewise says, that the tree was perfectly sound, and had not arrived to its highest perfection.’

On the durability of oak.

In proof of the durability of this wood, the author produces the instance of the stakes taken out of the Thames near Oatlands, supposed to have been placed there by Cassivelan, to oppose the passage of Cæsar’s troops, 1843 years ago. But it is by no means certain that these stakes were placed there by Cassivelan, or that Cæsar directed his march that way.

Another

Another instance is from Battely's *Antiquities of Richborough and Reculver*; where the cliff falling down, discovered several old cisterns made of oak posts and joists, some of which were quite sound, and almost as hard as a stone.

A third instance is the subterraneous oaks mentioned by Evelyn from Plot. But these trees are, as it were, embalmed in the peat earth, and would remain unchanged for many ages.

The last instance, is the wooden roof of King's College chapel at Cambridge, covered with lead, and constructed to defend the beautiful stone roof from the weather. 'This,' says Mr. Rook, though it has been erected above 300 years, is not in the least decayed. But then we must observe that great attention is paid to the repair of this roof, and doubtless if any of the planks are damaged by worms or weather, they are renewed, and therefore though it may be the same roof a thousand years hence, yet at that time it may not have one of the original boards in it.

Mr. Rook concludes his sketches with some remarks of Mr. Speechly's, the duke's gardener, on the annual progress in growth of variously sized acorns. From these remarks it appears that the growth is not in proportion to the size. The six acorns with which the experiment was made are delineated in plate x.

M. T.

ART. XXII. *Observations on Jail, Hospital, or Ship Fever, from the 4th of April, 1776, to the 30th of April, 1789, made in various Parts of Europe and America, and the intermediate Seas.* By Robert Robertson, M. D. Surgeon in his Majesty's Navy. 8vo. 494 p. pr. 8s. boards. Robinsons, 1789.

An Essay on Fevers; wherein their theoretic Genera, Species, and various Denominations, are from Observation and Experience for thirty Years, in Europe, Africa, and America, and the intermediate Seas, reduced under their characteristic Genus, febrile Infection; and the Cure established on philosophical Induction. By Robert Robertson, M. D. a Surgeon of his Majesty's Navy. 8vo. 286 p. pr. 5s. boards. Robinsons, 1790.

MATTER of fact books are, perhaps, in no science of so much value as in that of medicine; the history of which may, indeed, almost be considered as a series of facts disproving the most plausible reasoning of ingenious theories, which give way to the unerring test of time and experience. The change which has lately taken place in the theory of fever and in the mode of treating that destructive disease, is neither the smallest nor the least important instance of this kind. We have for some time past predicted, that this change would soon be general; and as we have a conviction that it will be in favour of humanity, we observe with great satisfaction the accumulating testimony in support of the new doctrine, derived from such various sources;
for

for though the late Dr. Browne, as a systematic writer, has been most distinguished upon this subject, and though from his situation at Edinburgh, as a public lecturer, he had a peculiar opportunity of disseminating the new principles among the younger members of the profession, we are persuaded that many intelligent and experienced practitioners had begun to distrust the prevailing opinions, and even to change their method of treating fever, long before they had heard of the Brunonian doctrine. The author of the two volumes before us, which as being on a similar subject we notice under one article, is one of these. At a very early period of his practice he seems, from his situation in the navy, to have been conversant with this disease, from its being almost constantly aboard ships, in hospitals, &c. which he superintended, and he soon had reason to lament the great havoc it made among the sick, notwithstanding an unremitted attention to those under his care, and a scrupulous application of those medical precepts which he had received in his education, and which he also found supported by the most celebrated writers. His want of success in this, which was at that time the general mode of practice, led him to doubt its propriety, and he soon had the courage to deviate from it. He had sufficient reason to be satisfied with adopting a different plan, and the volumes before us contain the history of this practice, with the inferences obviously arising from the extraordinary success of it.

The essay on fever, though last published, is the most systematic: it is divided into four parts; in the first is given a summary view of the general theoretic doctrines of fever, with the methods of treatment which have, with some exceptions, prevailed from the time of Hippocrates to the present;

‘From which,’ the author says, p. 22, ‘it will appear obvious, that the difference between ancient and modern practice has been chiefly in words, and but very little in fact. For the whole scope or aim of treatment has been to debilitate their patients; to purge off in different ways part of the morbid matter; to obtund, neutralize, or edulcorate the remaining parts; and at last to strengthen their patients, how widely soever the medicines might differ in their violence or mildness in operation, which were used to effect these indications.’

The second part is divided into three chapters, in the first of which he endeavours to prove, p. 28, that

‘Idiopathic fever, from whatever cause it originates, whether from habitual excess, or too penurious living; from heat and moisture, or cold and moisture; from excessive fatigue or indolence; from exposure to the ardent rays of the sun, called by the French a *coup de soleil*, or extreme cold, or from contagion, always becomes less or more infectious according to circumstances.’

And he adduces several cases, in which, though the attack of the complaint was so insidious as not to have been noticed,

the

*Book on the Fever History in Preference to
Flannell.
Smith's Advice to the Female Ex. &c.
Robinson*

the consequences were fatal, from which he justly infers the necessity of an attention to fever in its most early stages, and under its slightest symptoms.

In the second chapter, he enquires into the several causes which have so frequently led practitioners to suppose fever not to be infectious, and which have also prevented the more general diffusion of medical knowledge; these he enumerates under ten articles, and though we think several of the circumstances adduced by our author may have had an influence in producing these effects, we can neither approve of as liberal, nor assent to as just, the general censure which he has in this chapter so freely bestowed on medical writers and practitioners; we think the reader will scarcely admit that there are any practitioners to whom the following severe reflection is applicable, p. 47.

‘Some practitioners not only persist in scepticism, but notwithstanding from their situation they have had power to do good, for purposes best known to themselves, they have exerted it not only to intimidate, but maliciously to persecute, and coward-like to attack in the dark, those who have had virtuous resolution to advance a doctrine adverse to their opinion; an opinion begot in weakness, and fostered by indolence and vanity.’

The means by which febrile infection may be distinguished, are noticed in the third chapter. We believe it rather difficult in the very first attack of fever, to determine at once its nature; the general symptoms of indisposition are so similar, and the effects of the same disease so different in different habits, that unless concomitant circumstances assist us very much, we are persuaded even the most experienced must be at a loss to decide; on this account we are neither surprised nor disappointed at the little information which this chapter contains, and which may be chiefly comprehended in the following summary of it, p. 58.

‘Whenever,’ says our author, ‘men on board of a ship, or in a regiment, or in any society or family, fall down, and complain of being seized with rigors, or chilliness, or alternate chills and heats, head-aches, heaviness or confusion of the head, sickness at stomach or wretching, universal pains, or as the sick express themselves, *pains all over them; or pains in all their bones or joints, especially in their loins or backs*, and with less or more debility, and if their countenance be, at the same time, obviously diseased, whatever the other symptoms accompanying these are, I can, from experience, assure the reader, that a most virulent infection is present.’

Part III. is divided into eight chapters. In the first is given a sketch of our author’s practice in this disease, from the year 1759 to 1789, but we see not the necessity of its being introduced here, as the same history, more in detail, constitutes the principal part of the other volume. Chapter II. is on the remote causes of fever, in which, after an enumeration of those which are commonly admitted to produce contagion, he adds, that ‘whatever has a tendency to debilitate the system, may either

either be a remote or proximate cause of fever, according to the constitution of the patients.' Even in the neighbourhood of marshes he does not suppose that fever is produced by infectious animalcula, miasmata, or any specific noxious property in the air, but by the debilitating powers of heat, cold, drought or wet, and the sudden changes of these which are so frequent in such situations. Chap. III. is on the practical doctrine of fever, by which, from what occurs in the chapter, we believe the reader is to understand the definition of fever, and our author defines it to be a diminution of that energy which is necessary to maintain the general system in an healthful state; that it is an idiopathic disease, and perfectly distinct from all others; that it has been the same in all seasons, climates, and ages, p. 93.

'That the genera and species of fever met with in authors, and vainly attempted for thousands of years to be established in the schools, are only chimerical, have had no real foundation, and have ever been fallacious, inapplicable to practice, and contradictory to experience.'

That the different appearances of fever, from the most simple and distinct intermittent, are only modifications of the disease; and, p. 94,

'That all the diversity of symptoms, many of which have been erroneously applied as distinguishing marks of different species are incidental, depending either on the age, sex, season, climate, and other circumstances attached to the situation and condition of the sick, their constitutions, or on their medical treatment and not upon any specific difference of fever.'

Chap. IV. contains some further observations on the same subject. In chap. V. the author endeavours to shew why fever is more easily cured in hot than in cold climates;—but this is not, he says, owing to any specific property in the air of hot climates, which has the power of overcoming fever, but to the general circumstances under which patients are in warm climates, being less likely to accumulate the principles of contagion. In warm climates the dress and bed clothes are thinner and lighter, and admit more frequently of being washed; the rooms in which the sick lie are larger, communication with the external air is more free and constant, and both the healthy and sick more frequently wash or bathe. He thinks too that the progress of disease being certainly more rapid when unchecked by medicine, and terminating more speedily fatal in hot than in cold climates, physicians are compelled to be more early active in the application of the means of cure there 'than they are here, with their doctrines of despumation, depuration, and concoction, and critical days, which are good technical terms for improper procrastination.'

Chap. VI. contains a general description of the disease. In chap. VII. are described the affections of particular parts in fever; the peculiar symptoms noticed by our author in those cases

cases which terminated fatally, and his observations on prognostics and critical days: the latter our author considers as but of little consequence, and acknowledges, that for many years he has paid no regard to them; and respecting crises, he observes, 'that the evacuations and appearances about the sick, which have been considered or defined critical, are not the *cause* of a favourable alteration or change of the constitution, or patient's disease taking place, but the *effects* of a favourable alteration or change having commenced in the constitution or disease of the patient.'

We come now to part iv. the subject of which is the cure of the disease. Our author's definition of fever, being, as before observed, a diminution of that energy which is necessary to maintain health; it follows, he says, P. 172,

'That the indication for the cure is simply to restore the diminution of the energy, or in other words, to re-invigorate the debilitated energy. Hence it is obvious, that whatever the means used to effect this purpose are, they should all have a direct tendency to invigorate and restore, and not to debilitate or diminish this energy.' 'Evacuations then,' he adds, 'properly speaking, cannot possibly have any place or share in the cure, and blood-letting, he thinks peculiarly injurious.' Against this he solemnly protests; 'because from upwards of thirty years experience and observation, he has never, in one instance, seen its good effects, nor a case in which, upon a serious revulsion of it, it would not have been better omitted.' He also opposes the general practice of giving vomits as producing an evacuation, and particularly the keeping the stomach for hours and days in a state of nausea and retching, because it debilitates the stomach more and more, and which, he thinks, suffers more from fevers than any other part. But notwithstanding this, he recommends a vomit to be given at the very commencement of the disease, and he is persuaded that under these circumstances, it has often effected a cure. 'But it is not,' he adds, 'by the matter it brings up from the stomach that it effects this, it is from its action as a most powerful and universal stimulant to the diminished energy, and thereby restoring the equilibrium or healthful state.'

With regard to purging medicines, he admits that the occurrence of certain circumstances may sometimes render their use necessary, but he considers these as exceptions only to a general rule. 'Purging, in his opinion, strictly speaking, constituting no part of the medical treatment of fever;' on the same general principle, he objects to sweating, which, if excited to an extraordinary degree, or if long kept up, must debilitate the patient. 'The same inferences, he adds, are deducible from the effect of cantharides, for whenever he found blistering effectual, it was in the beginning of fever, and then by their stimulating power only, and not by any means from the discharge which they procured.' He next considers the nature and effects of the principal medicines, upon which the cure of
fever

fever depends: the catalogue of these is very small indeed, for our author enumerates but three medicines, bark, wine, and opium, and his principal reliance is on the former, given early and liberally. After answering some of the common arguments, which have been advanced against the incautious application of this medicine, he uses the following forcible language.

P. 197.

‘Whoever expects to cure febrile infection with bark, and administers it on any other principle, than *that it must be given early in the fever, and liberally, until the cure is effected, without any regard to the quantity*, will only add to the number who unjustly complain in the common jargon, “that the bark failed them:” a species of jargon which has occasioned the loss of many thousands, by its passing from one to another on the baseless foundation I have mentioned. For my own part, I am unable to conceive what could first introduce the precept, and how it has been so long and so generally supported, to delay giving bark until there is either an intermission or distinct remission of fever; as they must have often observed, that during their fruitless expectations and endeavours to procure these, their patients have been lost. Upon what authority soever this destructive precept was established, or however venerable their names who have supported it, I must, in justice to mankind declare, from far greater authority, observation, and experience for thirty years, that it has been the most fatal precept that ever was inculcated in the practice of physic. Delay and parsimony in administering bark in fevers, are execrable foes to the human race. After the primæ viæ are emptied, which, if necessary, may be done in two hours time, I know of no rational objection to administer the bark immediately: for, as the indication is to restore and invigorate the diminution of the energy, which maintains the equilibrium or healthful state of the general system; and as the properties of bark are obviously restorative or invigorating, it is sound philosophy to apply the remedy as soon as the disease is discovered. I would therefore, without delay, prescribe it in doses of from gr. x. to 3 ij. according to the age, sex, or constitution of the sick, every hour, or seldomer, according to the exigency of the case; with this consolation and assurance, that a few doses given in the beginning, will be of more essential benefit than as many ounces in the advanced state of fever.’ He recommends the moderate use of wine in the advanced and convalescent state of the disease, ‘as a cordial stimulant to assist the bark;’ and with regard to opium, he has been, he says, in the habit many years of using it in fevers, ‘beginning the first night of the patient’s complaining, and repeating it generally every night during the illness.’—But in this he is free to acknowledge, his intention was simply to mitigate pain and procure sleep; for he says, he had no idea of its stimulant properties till he read Browne’s *Elementa Medicinæ*. He has since that time made some trials with it as a stimulant medicine, and is convinced, ‘that in moderate doses, gradually increased according to circumstances, it may be given with bark with great advantage.’ He proceeds then more particularly to describe his

mode of treating the disease, at its commencement, when it is confirmed and advanced, when it is far advanced, and when particular symptoms occur. This part then concludes, with observations on some circumstances, which the author thinks demand peculiar attention, namely, the administration of medicines, air, cleanliness, quietness and rest, drink and nutriment; and the volume terminates with a brief recapitulation of the whole, in which he again most earnestly deprecates the antiphlogistic or debilitating treatment, and urges the early and liberal use of bark.

We have confined our account principally to the essay on fever, because, as before observed, being more systematic than the observations, it more readily admitted of an analysis: but we refer the reader to the latter, as containing the great body of evidence on which this system is founded; and although the nature of the publication almost precludes either an analysis or an extract, as it consists principally of tables, sick lists, diaries, observations on the weather, cases, &c. yet we can recommend it as one of the most important and instructive records of medical facts which, perhaps, was ever published by one individual:—that it is important, cannot be denied, when it relates to a disease, which has hitherto been one of the most destructive foes which the human race has experienced since men lived together in society; and it is peculiarly instructive, because it places before the reader in the clearest and most unambiguous point of view, the result of the various methods of treating the disease, and substituting experience for opinion, and simple facts for hypotheses, puts him in possession of the most unerring principles by which to form his judgment. To every medical practitioner, in whatever situation he may be, this volume cannot but be acceptable; but it must be invaluable to those who have the care of our sailors and soldiers; to those, who in situations where medical means are limited, and where medical consultations being precluded, are left to the exercise of their single unassisted judgment, and in cases which often require the utmost exertion of medical skill.

As a writer, we are indeed obliged to acknowledge that Dr. Robertson is deficient; and were the publications before us the mere objects of literary criticism, we should find but too much room for censure, for they are certainly materially defective in arrangement; they want what is essentially requisite in style, and perspicuity; and their grammatical errors are not few, but they contain what amply compensates for their faults were they even more numerous; they contain what incontestibly proves to us, that the author's practice has been marked by extraordinary good sense, by indefatigable attention, by the most judicious and accurate observations, by a manly spirit of enquiry, and the most rational system of experiment, and by what surpasses all these, the strongest moral sense of duty, and the most disinterested wish to preserve the health of his fellow-creatures.

P.
ART.

ART. XXIII. *The Shakspeare Gallery. A Poem.* By Mr. Jerningham. 4to. 24 pages. Price 1s. 6d. Robson. 1791.

WHAT the angel was to Ezekiel, and genius to Shakspeare, the Boydell-gallery is to Mr. Jerningham: it whirls him from its present spot to a future one, which his eye, bent on vacancy, peoples with a long train of subjects, chiefly his own, possible and impossible; now palpable situation, then curious sentiment; here labelled expression, there history dappled with allegory; sometimes a composition, oftener a whole length with a back ground; groups astonish in front, rookeries chirp at the postern.

Mr. J. informs us, that in the choice of subjects he had an eye to a maxim laid down by Sir J. Reynolds, in his notes on Du Fresnoy: 'that palpable situation is preferable to curious sentiment:' considering therefore this maxim as the base of his gallery, we are at a loss to conceive how *Viola* with her sentimental trappings; how *Sebastian* with sword, crown, and scepter floating in blood over his head; how the harlot-heroism of *Cleopatra*; how the Thane's creation of the air-born dagger, and the impossible expression of his wife's mixed situation; how the encounter and stoic bravado of Brutus to Cassius; and lastly by what miracle, Edward the third beholding Henry the fifth win his spurs at Cressy—came to compose part of his catalogue! Palpable situation, in our opinion, is that which requires no inscription, which with decided character interests, though we should be unacquainted with the subject; Marc Antony exhibiting the body of Cæsar; the spirit of Cæsar summoning Brutus to Philippi; Richard haunted by the ghosts before the battle of Bosworth; Lady Macbeth encountering her husband after the murder—these, and subjects glowing like these, we call palpable situation: but he who has meditated on the *limits* of poetry and painting, must immediately perceive, that words alone, and neither form, composition, or colour, can give *explicit* expression to the subjects of our author's choice.—Such subjects, to make use of an authority he will not reject, seem rather calculated 'to display the refinement of the author's own conceptions of impossible practice, than to convey useful knowledge or instruction of any kind whatever. They tease the poor student, (and we add, the artist) 'with the beauties of mixed passions, and perplex him with an imaginary union of excellencies incompatible with each other *.'

So much on what regards a great part of the author's subjects, as relative to painting. Of the Poem it is enough to say, that it by no means disgraces Mr. Jerningham's former productions—it has even something of a bolder complexion, and not

* See Sir. J. Reynolds's last Discourse, p. 5.

feldom aims at lyric flights. After fable or plan, as it wanted none, it would be superfluous to inquire; a nosegay, a gallery of pictures—and a poem on either, have generally the same plan—taste of choice, and elegance of arrangement.

The following specimen contains in our opinion the boldest imagery of the poem. P. 9.

Now PROSPERO comes, with magic arts endu'd,
His fable garb with hieroglyphics strew'd;
Long care, long study, solitude profound,
Has deepen'd on his brow reflection's wound;
His long-descending hair, o'erblanc'd with age,
Becomes the Sorc'rer, and adorns the Sage:
Ah! view him at that dread, momentous hour,
While he abjures his necromantic pow'r!
Within the ring of Incantation's ground,
Elves, fairies, spirits, demons, flock around:
Beneath his foot behold the potent wand,
Doom'd ne'er again to grace his lifted hand!
Behold the volume, which (with myst'ry fraught)
Predestination's darkling edicts taught,
And breath'd its solemn whispers on the mind,
With dust o'erspread, and to neglect consign'd!
Yet then the distant scenery imparts
A dire remembrance of his former arts:
The bright sun fading in his full career,
The wild stars madly starting from their sphere,
The storm encumber'd sky, the swelling main,
Th' uprooted cedars stretching o'er the plain,
The mountain loosen'd by convulsive throes,
With ruin rushing to the vale below,
And the pale wretch, reversing nature's doom,
Abruptly rising from the rifted tomb!

R. R.

ART. XXIV. *The Poetry of the World.* Vols. III. and IV.
12mo. 470 pages. Price 7s. sewed. Ridgway. 1791.

Two volumes of the poetry occasionally published in the newspaper called the *World*, have already appeared, under the signatures of *Della Crusca* and *Anna Matilda*. These additional volumes contain miscellaneous pieces by various writers, and therefore of various degrees of merit. The authors whose names are given to the public by the editor, as having contributed to this collection, are Mr. Sheridan, Mr. Merry, Mrs. Cowley, Mr. Andrews, Mr. Jerminham, Mr. Colman, Mrs. Robinson, Capt. Broome, and Capt. Topham.

Several of these productions are of too temporary or trivial a nature, to merit particular attention: and others of them, particularly the correspondence of young Simkin, have appeared in other publications. We shall therefore content ourselves

selves with selecting two or three of the best pieces from these volumes for the amusement of our readers.

The following Ode is entitled to praise for its poetical merit, as well as for the generous spirit of freedom which it breathes. VOL. iv. p. 16.

ODE ON THE DISTANT VIEW OF FRANCE FROM DOVER CLIFF.

IN THE YEAR 1789.

‘ GENIUS OF FRANCE thy misty shore
From ALBION’S rocky verge I trace,
As high above the billowy roar,
I dart my view thro’ subject space:
Thron’d on this cliff’s embattled brow,
I seem the lord of all below,
And while my patriot passions boil,
I gaze indignant on thy crouching soil!

Has not *old* OCEAN’S ruthless force
Torn thee from favour’d BRITAIN’S side?
And here with well-directed course
Still rolls he not his barrier tide?

Yes!—his dividing waves design’d
To give this lesson to mankind—
’Tis NATURE’S voice, ’tis HEAV’N’S decree,
BRITAIN! *alone* be great, *alone* be free.”

Warm’d with the thought my fancy dreams
Of all the mighty deeds of old,
When BRITAIN rous’d to martial themes
Her MONARCHS stern, her WARRIORS bold:
I hear from off this airy steep,
Her thunder rattle o’er the deep,
See in the field her fire display’d,
And mark the withering *lily* droop and fade.

Then proudly turn my mental eye
On scenes of council—scenes of peace,
Where FREEDOM lifts her voice on high,
And bids each tyrant passion cease.

Illustrious ISLE! let circling fame
Thy just pre-eminence proclaim!
In clashing arms, in sage debate,
Alike supremely brave—supremely great.

Such flattering visions sooth my soul,
Elanc’d from this aerial height;
No narrow bounds her range controul,
No power restrains her daring flight.
Say what awakes the EAGLE’S fire?
The *pride* his towering haunts inspire,—
He wheels around his favourite stand,
And frowns contempt on every distant land.

Hush’d be the haughty strain! a sound
Of maddening joy bursts on my ear!
From shore to shore its echoes bound,
’Tis new-born FREEDOM’S voice I hear!

Arous'd at Superstition's death,
In GALLIA's wound she pants for breath!
Fresh shouts announce the finish'd strife,
She breaks her bands—she springs to life!

Transporting sounds! they check my pride,
My flattering visions melt away:
At Wisdom's nod my vaunts subside,
I own her just impartial sway.
From clime to clime may FREEDOM's note
On ocean's wavy bosom float!
May rapid gales its spirit bear
Till every distant tribe the blessing share.

ENLIGHTEN'D FRANCE! no more I view
With cold contempt thy glittering coast;
To active worth is honour due
Th' unfetter'd mind has cause to boast.
Henceforth e'en BRITAIN's splendid name
Can no superior lustre claim,
Nor singly now shall dart its rays,
But blend with thine in FREEDOM's *spreading blaze*.

Enough of war, of proud disdain,
The selfish thought, the taunting jest;
Absurd distinction—preference vain,
Be banish'd from the liberal breast!
Ye swell'd the list of human woes!
Ye made of FRANCE and BRITAIN foes!
Taught each to scorn its neighbouring state,
And thwart its views with unremitting hate.

Malignant SHADOWS—hence, away!
Hie to some dark, unletter'd shore!
Behold the dawn of Reason's day,
BRITAIN and FRANCE, *contend no more*.
In Freedom's cause from age to age
Shall both with equal warmth engage,
Pursue the same exalted plan,
And vindicate on earth the RIGHTS OF MAN.

THE POOR MINSTRELL.

Several other pieces not inferior to the preceding, might be easily selected from these volumes, but we shall only add the following humorous lines. VOL. iv. p. 41.

ON THE RECIPROCAL BLANDISHMENTS OF MR. HAYLEY AND MISS SEWARD.

TICKLE *me*, says Mr. HAYLEY,
TICKLE *me*, Miss SEWARD, do!—
Depend upon't, then I'll not fail ye,
But, in my turn, will *tickle* you.
To it then they fall a *tickling*—

SHE.

'Sir, your poems are divine!'

HE.

'MADAM, I'll aver it, without stickling,

'You alone are all the NINE!'

SHE.

'BRITAIN's *wonder*!—BRITAIN's *glory*!—
Mr. Hayley, that is you!'

HE. MA'AM, you carry all before ye—
 Trust me, LITCHFIELD'S SWAN, you do!"
 Thus these feeble BARDLINGS squand'ring
 Each on each their lavish rhymes,
 Set the foolish reader wondering
 At the GENIUS of the times.

So have I seen, great Dr. GRAHAM!
 Two frowning porters at thy door,
 Whose very fierceness did betray 'em,
 And shew their want of heart the more.
 Yet have they been so dizen'd out,
 So seeming of their courage jealous,
 As to persuade the rabble rout,
They both were most TREMENDOUS FELLOWS.

[This collection is to be occasionally continued.] M. D.

ART. XXIV. *Stanzas of Woe, addressed from the Heart on a Bed of Illness, to Levi Eames, Esq. late Mayor of the City of Bristol.* By Ann Yearsley, a Milk-woman of Clifton, near Bristol. 4to. 30 Pages. 2s. Robinsons, 1790.

It has been the fate of several poets, whom *good-luck* has pushed forward, to see their blooming honours fade, and to find by painful experience, that premature fame, though sweet to the taste, becomes bitter in digestion. We scruple not to rank Mrs. Y. among the number; for the praise which she has received has been, in our opinion, much warmer than she ever merited. But the pleasure of exalting a wonder, till puffed up by the breath of popular applause, it grows most wonderful, intoxicates the public of the day, and the ephemeral buzz is mistaken for the awful sanction which time gives to the general voice. Mrs. Y. certainly has abilities; but instead of 'native wood-notes wild,' stale allusions obscure her poems, in which, however, we discover an independent mind and feeling heart.

The present Stanzas are the effusions of indignant anger, on account of a recent, and forming a judgment from her statement, a cruel insult, which had a serious effect on her health. We shall select three stanzas, in which she alludes to the death of her child, who was hurried into the world to die by the inhuman treatment that inspired her complaints.

' Go to the cheated tygers of the plains,
 Robb'd of her young she'd scare thy coward soul;
 Maternal agony high in her veins!
 What pow'r of thine would her fierce wrath controul?
 Insolent tyrant! humble as we are,
 Our minds are rich with honest truth as thine;
 Bring on thy sons, their value we'll compare,
 Then—lay thy infant in the grave with mine.

H h 4

Ah,

' Ah, heed me not ! but clasp it to thy heart
Till thy thought ache with rapture o'er thy child,
Dwell on its beauties ; stranger to the smart
Of her, whom thou hast of this bliss beguil'd'.

A second poem is addressed to William Cromartie Yearlsey, on his becoming a pupil to Mr. ***. We now expected to have heard the simple effusions of maternal fondness ; but the trite illustrations from classical lore, which we have already noticed, met our view in every page ; and the sense is rendered still more intricate by that confusion of thought, which shews struggling energy not sufficiently strong to cultivate itself, and give a form to a chaotic mass.

The following *Advertisement* is prefixed to these poems.

' At the time of hay-harvest, 1789, many village children playing in Mr. Eames's field, the author's sons (the eldest twelve, the youngest nine years of age) were singled out by that gentleman's footman, and horse-whipped in a most cruel manner, the youngest in the field, the other in the author's house where he fled for shelter: no person being in the house, the child embraced the man, endeavouring to soften him by entreaty and to elude his blows ; all was in vain ; till the boy's cries being heard, the fellow was forced from him with all that raging reluctance to which barbarous spirits are subservient: the child's skin wore a savage livery, yet the author, advising with her friends, agreed to forget this deep injury. Her second son expostulating with the footman in a childish manner, was way-laid from behind a wall several nights after, and beat till he could not stand, by the same servant, and at Mr. Eames's door. These repeated insults made it a duty in Mrs. Yearlsey to summon the servant of Mr. Eames: she did so, and the offender was defended by a petty-fogging attorney who is a dependent on the magistrate. Mrs. Yearlsey demanded of this sagacious counsellor, if he would countenance murder? He replied, " Had I been there, I would have given it them so EFFECTUALLY, that they *never* should have come there again." The author's attorney, justly supposing her purse not to be quite so heavy as Mr. Eames's, advised her to drop the prosecution.

June 1790, Mrs. Yearlsey was sitting near her own door, when a man rushed furiously down Mr. Eames's field (which is nearly adjoining) swearing he would dash out the brains of two children that ran from him. The children were strangers, and escaped: his fury immediately turned upon the author ; he treated her in a vulgar opprobrious manner. On her enquiring, and being informed that he was servant to Mr. Eames, she withdrew; but being in a state that claims gentler treatment, the shock was too violent: her life was preserved, her infant expired the same night.'

M.

ART. XXVI. *An Heroic Epistle to the King. With a Postscript to the Hon. William Pitt, Esq. Dedicated to Peter Pindar, Esq. By his affectionate Cousin, Thomas Pindar. 4to. 20 pages. Price 1s. 6d. Ridgeway. 1791.*

18

IF this Tom Pindar be at all related to that renowned bard ycleped Peter, it is certainly in some distant degree of consanguinity. He laughs at poets laureat, is angry with ministers, and lampoons kings, in a gentle flow of easy rhyme; but without either invention or wit, sufficient to entitle him to a place in the Pindaric family.

M. D.

ART. XXVII. *An Epistle to Peter Pindar.* 4to. 38 pages. Price 2s. Richardson. 1791.

THE facetious Peter Pindar, whose pointed ridicule so frequently excites a laugh against his neighbours, has himself been occasionally threatened with retaliation. It so happens, however, that although the *rod* of satire has been held by several different hands, yet Peter has not, as yet, been *whipt* out of that dry humour, peculiar to himself.

S.

ART. XXVIII. *Lindor and Clara; or, the British Officer. A Comedy. In Five Acts.* By Mr. Fennell. 8vo. 118 pages. Price 1s. 6d. Williams. 1791.

THIS is indeed a sentimental tale, to borrow an energetic vulgarism, to the back-bone; and we should have termed it a mock-heroic piece, if far fetched similes had not continually reminded us, that it was written in all the serious sadness of dullness.

Some scenes in this piece would doubtless have pleased an English gallery—for the ostentatious nonsense about the glory of the English flag, &c. &c. would, as usual, be mistaken for that patriotic glow which, founded on principle, is not willing to sacrifice the real interest of a nation to vanity. The criterion of heroism is the motive.

T.

ART. XXIX. *Considerations on the Matter of Libel. Suggested by Mr. Fox's Notice in Parliament of an intended Motion on that Subject.* 8vo. 29 pages. Price 1s. Johnson. 1791.

THE object of the present undertaking is to divest the doctrine of technical obscurity, and to call the attention of the people to the political as well as the legal consideration of that important subject.

It is a melancholy consideration, that in an enlightened age and country, the law of libels should at this moment be as general in its construction, and equally undefined in its operations as the statutes declaratory of treason were in the reign of Henry VIII.

'It is the peculiar boast of the English constitution,' says our author, 'that with regard to accusation for crimes the law has anxiously protected every subject of the state from the abuse of the executive power, by making the unanimous suffrage of twelve of his equals, necessary to the conviction of his guilt.'

* And

‘ And it is utterly repugnant to reason, that in the case of libel, where the executive power itself may be a party, and the abuse of its authority therefore is most to be dreaded ; and where the crime being of an indefinite and constructive nature, may take its imputation of guilt from the political sentiments of those who decide upon it, the law should recognize the single instance of exception to its general rule, and should permit criminality to be exclusively declared by judges appointed by the executive power.’

ART. XXX. *Considerations on the respective Rights of Judge and Jury, particularly upon Trials for Libel. Occasioned by an expected Motion of the Right Hon. Charles James Fox. By John Bowles, Esq. Barrister at Law. Wheildon and Butterworth. 51 Pages. Price 2s.*

THE author of this pamphlet, fearful of the encroachment of the jury on the province of the judge, insists that the one ought to retain an exclusive jurisdiction over the law, and the other over the fact. It has however, been held by the highest authorities, that when the law and fact are blended together, as in the case of libels, the jury have a right to determine on both. Were not this the case, the power of juries would be circumscribed, and questions inseparable from matters of fact, would be drawn within the *arbitrium* of the court, a circumstance of which the people of this country have ever been justly jealous.

Mr. Bowles is rather unfortunate in the quotations he makes use of in support of his opinion, as Lord Coke expressly asserts, that the jury, ‘ if they take upon themselves the knowledge of the law, may give a general verdict.’ And he does not seem aware, that Lord Mansfield, to whom he so often refers, on the trial of Baldwin, observed, ‘ that after all, the juries, if they would take upon themselves to determine the law, *might do it,*’ and that he actually accepted of a verdict to that very purpose.

We perfectly agree with Mr. B. in his position, that ‘ it is of great consequence that justice should be dispensed, not only with the utmost purity, but also in a manner calculated to excite the confidence and satisfaction of the public.’ And we are not surprised, that a late decision in the case of a printer, subjected to a rigorous imprisonment, for a speculative opinion on the probable destination of an armament, should have alarmed the minds of the public, and induced a celebrated character to bring that subject before the House of Commons.

ART. XXXI. *Considerations on the Approach of War, and the Conduct of his Majesty's Ministers. 40 pages. Price 1s. 6d. Debrett. 1791.*

THE author of this pamphlet is very violent in his opposition to the minister, and adverse to a war with Russia. He ridicules the

the idea at present adopted concerning 'the Balance of Power,' which, he thinks, resolves itself into the single point 'that Russia shall not keep possession of Oczakow and its district,' and after recapitulating the negative pretensions of the minister, he imagines that every honest Englishman will either now, or in a short period exclaim: 'You shall have neither money for war, nor confidence for corrupt jobs.'

s.

ART. XXXII. *A Statement of the Public Accounts of Ireland.*

By the Right Hon. Sir Henry Cavendish, Bart. 8vo. 240 pages. Price 10s. 6d. in boards. Stockdale. 1791.

To these accounts the following letter from the author to the publisher is prefixed.

SIR,

Doveridge, Dec. 2, 1790.

'The following accounts are published for the use of the young members of the new parliament in Ireland.—They have been collected at various times. No particular mode of arrangement has been observed, as I never had any intention of publishing them. Mr. Sinclair intended to lay a state of the Irish finances before the public. I hope he will do so, as it cannot come from a better quarter. Possibly these accounts may be of some use to him. I hope they are correct; if any errors should appear, I shall be obliged to any gentleman to point them out, and they shall be rectified. They are taken from the public accounts laid before parliament every session. There are a few aggregate articles, about the component parts of which there may be some criticism. They are but few.

'I should be glad to have the minds of people on this side of the water turned a little more towards Ireland. The more the situation of that country is known, the better it will be for the general interest of the British empire.—Great Britain, for its own sake, ought to give every possible encouragement to Ireland, as I am certain, there are not upon earth men more attached to the British constitution, and the House of Brunswick, than the Irish, or who would with more zeal risk their lives and fortunes in defence of both. I am, &c. H. CAVENDISH.

The work consists entirely of tables, which will not admit of an analysis. We should, however, have been glad to have extracted the total revenues and expences of Ireland for a few years past; but there being no order of arrangement, or explanation given, we were unable to make a computation on which we could depend. To the young members of the Irish parliament, and those who wish to be acquainted with its public accounts, this performance may be of use, by informing them, what grants parliament have formerly made in various cases, what supplies have been raised, &c. &c.

A. D.

ART.

ART. XXXIII. *Observations on the Corn Bill now depending in Parliament.* By John Lord Sheffield. 8vo. 83 pages. Price 2s. Debrett. 1791.

LORD SHEFFIELD appears to have sedulously studied the present state of agriculture in this country, especially with respect to the growth of corn, and in this pamphlet gives, as the result of his researches, many forcible arguments against the new corn bill. He contends that we are gradually becoming dependent on foreign countries for subsistence, although England be capable of raising corn sufficient for its own consumption. From a fact so well established, he recommends that every encouragement should be held out to the growers of corn, who are particularly damped by the system of establishing warehouses of foreign corn. In the following opinions his lordship seems to differ from some writers on this subject. He asserts 'that it is a fallacious idea that corn can possibly be grown in this country, under all the circumstances of taxes, &c. &c. at a lower price than it was in the last century, and that the attempt to reduce the price of corn below its proper level, must eventually produce the very scarcity it is intended to prevent. These positions, however, are strengthened by much able argument, and every degree of information on this head is valuable.

C. C.

ART. XXXIV. *Lessons to a young Prince, by an old Statesman, on the present Disposition in Europe to a general Revolution. The sixth Edition, to which is added, a Lesson on the Mode of studying, and profiting by, Reflections on the French Revolution by Edmund Burke.* 8vo. 182 pages, with a Head of the Prince of Wales, and 4 plates. Price 4s. 6d. sewed, Symonds. 1791.

IN the midst of much eccentric matter, we find some judicious reflexions in this pamphlet. The author treats with great freedom the politics of Buckingham House, and the defective education, as to all essential points of information, which he asserts to have fallen to the prince's lot. He declares himself of no faction, endeavours to expose the ill-policy of the heads of what are called the prince's party, and asserts that Mr. Pitt is kept in place 'merely by the universal dread of the depredations of a needy and profligate cabal.' Mr. Fox he affirms to be 'remarkably defective in the great inventive properties of wisdom,' and instances his assertion as follows: p. 8.

'All the objects in the contemplation of Mr. Fox on these celebrated occasions, (the Coalition, India Bill, &c.) might have been obtained not only without infamy, but with applause.

'Mr. Pitt has obtained them all, with abilities greatly inferior, but with the art of profiting by the errors of Mr. Fox. He has obtained all the advantages of the coalition, by detaching Robinson from

from

from his old master. He has acquired more power in India than Mr. Fox aimed at, by only saving appearances with the king. He has procured popularity, by a doctrine respecting the power of two estates in parliament, which, advanced by Mr. Fox, would have produced his impeachment: and he has rendered his opponents the instruments of his own purposes respecting Mr. Hastings *.

The author is a strenuous, and we will add an able, advocate for the French revolution, and for a reform of our own government; and pointedly ridicules the idea of three independent powers existing in the state. He points out some errors in the new constitution of France.—The assemblies in the cantons he thinks too numerous—He wishes business to be done rather by printed propositions and open committees than by oratory—He thinks the electors being chosen for two years, will, during that period, form an extensive aristocracy, and be liable to the intrigues of the executive power. He is a strenuous advocate for the excellence of the Saxon constitution as established by Alfred.

With all the above defects he highly approves of the French constitution. He thinks the police will be perfect, and cautions his royal pupil against the emigrations that must take place from this country, should France continue to prosper. His remarks upon Mr. Burke are keen and sarcastic.—He analyzes in particular the orator's concluding panegyric on himself, from which we take the following specimen of the author's talents for irony. P. 105.

"They (these reflections) come from one," says Mr. Burke, "almost the whole of whose public life has been a struggle for the liberty of others; from one, in whose breast no anger durable or vehement has ever been kindled, but by what he considers as tyranny; and who snatches from his share in the endeavours which are used by *good men* to discredit opulent oppression, the hours he has employed on your affairs; and who in so doing persuades himself he has not departed from his usual office."

"Your royal highness will here admire the modest address with which the great orator mingles the distinguished parts he has acted, in opposition to the American war, and in the impeachment of Mr. Hastings. To place these actions in a true light, your royal highness must be informed, that the declaratory bill, the very brand which set America on fire, was fabricated in councils of which this orator participated. But you will take with you, the moment Mr. Burke was dismissed, he became a determined opponent to the minister, and the war he conducted; he execrated him as a traitor to the constitution, and pledged his honor and

* "If the conduct of Mr. Pitt were thoroughly understood in this business; if the motives of his sudden conversion to the opinion that Hastings should be impeached, were stated to parliament and the country, by an able and honest senator, not by any prating unprincipled lawyer, we might see what we have long wanted, a minister rendered actually responsible."

character

character to impeach him. When events indicated the advantage of a coalition with that minister, the wonderful placability of our author's nature was displayed. He passed instantly from mortal hatred to the most enthusiastic friendship, and from bitter reproach to sublime panegyric. I am sensible, if such apparent contradiction and such direktion of all principle, were fairly chargeable on a philosopher, Mr. Burke would annex to his name the most infamous epithets. But a christian; a believer of those doctrines which so amicably blend high church tories with the votaries of the see of Rome, has advantages which moralists cannot enjoy. By rites, ceremonies, and external atonements, conscience may be set on a pivot, like a weather vane, to turn with the airy current of self-interest.' B.

ART. XXXV. *A short Review of the Trade of the East India Company, between the Years 1785, and 1790; taken from Papers laid before the House of Commons during the two last Sessions of Parliament.* By a Proprietor. 4to. 28 pages. Price 2s. Debrett. 1791.

THIS performance differs considerably from those on the subject of the India Company's affairs, which we have had occasion to examine in former periods of our Review*, as it respects only their trading concerns. At the period of the expiration of the company's charter, the value of their trade certainly becomes a matter of importance to the public; since the policy of continuing the charter on its present footing, or of varying the terms, or of laying the trade open, must in a considerable degree depend on the state of the trade itself, and of the means by which it can be carried on.

The writer of this pamphlet, therefore, leaves the revenues of India out of the question, and examines whether the company as a trading body have derived any profits from their commerce within the last five years. The result of this inquiry is, that the expences of freight, customs, and charges of merchandize, &c. have absorbed all, or amounted to more than the excess of the sale price above the prime cost; so that it would have been more profitable for the company if the surplus of the revenues in India had been applied to the extinction of the debts there, which bear an interest of eight per cent. or upwards, instead of being sent home in investments of goods, which after allowing for the cost, scarcely paid the expences of bringing home and those attending on their sale. The various subjects connected with this inference, would be too long for a pamphlet of moderate size, and are, therefore, in general omitted, the author having only attempted to prove, that the East India Company's trade, considered by itself, produces no profit to the proprietors. To do this he takes the cost of the cargoes

* See vol. iii. p. 477, and vol. vii. p. 493.

shipt from India and China from 1784 to 1789, together with half the value of the goods in warehouse of the 1st of March, 1785, and opposes it to the sale amount of goods sold from 1785 to 1790, and half the value of goods in warehouse on the 1st of March, 1790, after deducting freight, customs, and other charges. The result shews no profit, and therefore he concludes that the company have sustained a loss equal to eight per cent. on the whole cost of the cargoes, as that cost might have been applied to pay off the debt in India which bears that rate of interest. The conclusion that follows is, that the whole of the company's trade, is to them of no value, and that whatever improvements may have been made in their affairs in general, during the above period, must have been wholly derived from the surplus revenues of India.

The author is well aware that his statement is far from being accurate; and indeed, when it is considered that cargoes may be purchased in India and China, shipped for Europe and arrive in the same year, it is evident that no dependance can be placed on such a statement, since whatever part of them that were shipped in 1784, arrived before the 1st of March, 1785, would be included in the goods in England unfold at that date, and hence the prime cost be twice reckoned.

Besides this objection, it may be observed, that the goods purchased in India in 1784, must have been procured on very disadvantageous terms, from the war there being but just concluded; and that the ships which brought them home were chartered at war freights; this would cause a very material difference between the view of the profits of the trade being taken on an average of five years from 1785, and on an average of three years from 1787 to 1790. The latter of these, the *proprietor* expresses himself, (p. 17.) unable to give in the same method by which he has computed from 1785, the accounts being deficient; if, however, he had carefully examined the several accounts laid before parliament and printed in the last three years, he would have found it no difficulty to have given the average profit during that period; it would have been computed, indeed, in a different, but a more accurate manner; but, in that case, the argument for which he wished to contend would have been lost.

It appears from the accounts of 1788, 1789, and 1790, that the value of goods sold by the company from 1787 to 1790, was 13,548,420*l.* and their prime cost (by No. 10, of the 24th of March, 1790, is) 7,617,386*l.* and the expences of freight by the same accounts are 2,172,578*l.* of customs 1,554,161*l.* and charges of merchandizes 812,902*l.* in the whole 4,539,641*l.*; so that deducting the prime cost and charges from the sale amount, the net profit remaining is 1,391,393*l.*; to which adding the profit on private trade goods, sold by the company for individuals,

individuals, the total will be 1,624,842l. or on the average 541,614l. per annum *.

Against this the author might probably object, that the commercial charges in India, and the expences of St. Helena and Bencoolen, as commercial stations, ought to be charged to the trade, the whole of which amounts to about 100,000l. per annum; and which would still leave 440,000l. per ann. as the average profit of the trade, or 40,000l. a year more than the dividend on the present capital stock at eight per cent. The amount of charges, as above, will be found, different from the author's statement, because that being taken from the cash account, states what was paid in each year, which includes arrears of former years, advances of freight to ships outward bound, expences of raising recruits for India, interest of loans and various other articles which ought only to come into a general account of the revenues and charges abroad as well as of those at home; and do not belong to the commerce of the company.

The difference between our statement which is accurately taken from the accounts laid before the House of Commons, and that drawn up by this *proprietor*, is sufficient to prove, what little reliance can be placed on pamphlets written for particular purposes, with whatever candour they may appear to state the result, or to admit doubts concerning its authenticity. It may also serve to shew how little persons frequently study those accounts which they think themselves qualified to write upon.

A. D.

ART. XXXVI. *General Regulations for Inspection and Controul of all the Prisons; together with the Rules, Orders and Bye-laws, for the Government of the Goal and Penitentiary-house, for the County of Gloucester, made, published, and declared at a General or Quarter Sessions of the Peace, held by adjournment on the 13th of July, before Dodington Hunt, chairman, &c. &c. and confirmed by the Judges of Assize, at the Assizes held for the said County, on the 6th Day of August, 1790. 8vo. 132 pages. Price 2s. 6d. Cadell. 1790.*

THE justices of the peace for the county of Gloucester having been empowered, by act of parliament, to form certain regulations for the confinement, punishment, and employment of felons, &c. have in this pamphlet published the rules adopted by them for this salutary and important purpose.

* The great improvements which have been made in this trade since the late war, are clearly evinced by the accounts just printed by order of the House of Commons, from which it appears that the goods sold last year after allowing for prime cost and all charges of freight, customs, &c. yielded a profit of 972,271l. including the private trade of 75,536l. which is 430,657l. more than this average.

The

The following is the scale of solitary and other punishments to be applied in the discipline of this prison.

‘ *First and greatest degree.* In dark cells, without communicating with any person, except the chaplain, surgeon, or magistrates, (when inspecting the state of the prison) and the keeper, who shall, *himself*, see every prisoner so confined, once, *at least*, in every day, direct the cell to be regularly cleaned, serve the prison allowance daily at a stated hour, and shall further attend to and relieve all such other wants as may be conducive to the health of the prisoners.

‘ *Second degree.* In the light cells, with a seclusion from society, and the same attention of the keeper to the health of the prisoner confined, as in the first degree.

‘ N. B. The two first degrees are directed merely as punishments for refractory prisoners, and to enforce the discipline of the prison; confinement in them must be regulated by the rules which respectively regulate the punishments of the classes.

‘ *Third degree.* Being the most severe in the ordinary discipline of the houses of correction.

‘ The prisoner confined in his own cell, in this degree, shall be taken into the airing ground for so many hours every day as the divisions of the court will admit; it being understood, that only one prisoner of a class shall be in any court at one and the same time. It follows, that the time allowed to each will be a share of the day bearing proportion to the number of prisoners of the same class in the prison. On Sundays and other occasions of religious exercise the prisoner shall be removed *singly* to the chapel, and provided his or her behaviour be orderly and decent, he or she shall, on Sundays, be allowed to air in the courts in the society of his or her class.

‘ *Fourth degree.* The prisoner shall be confined in his or her cell at all times, except during divine service, and the time allotted for meals, when he or she may associate with others of the class in the day-room or airing-ground. N. B. In the two latter, as in the former degrees, the prisoners shall be daily served with the prison allowance, and the keeper shall pay a like attention to their health and cleanliness.’

The offenders committed to the penitentiary-house are to be divided into three classes, and employed according to their respective classes, in sawing stone, polishing marble, rasping log-wood, chopping rags, &c. Those of less bodily strength, are to weave sacks, pick oakum, knit nets, &c. &c.

In regard to prisoners confined for debt, it is wisely and humanely provided that every debtor inclined to work, shall be employed on application to the keeper; and that all those who behave with sobriety and decorum during their imprisonment, shall, on receiving a certificate from the chaplain or any one visiting justice, be relieved from the payment of all fees whatever on their liberation.

S.

ART. XXXVII. *Aphoristic Observations proposed to the Consideration of the Publick, respecting the Propriety of admitting Theatrical Amusements into Country Manufacturing Towns.* By Rowland Hill, A. M. late of St. John's College, Cambridge. 12mo. 87 pages. Price 1s. Matthews. 1790.

NEITHER Collier nor any other zealous reformer ever wrote with more indignation against publick amusements, particularly those of the stage, than Mr. Hill, in this pamphlet. His zeal and indignation have suggested arguments upon the subject never, we believe, thought of before. One of his arguments, *ex absurdo*, is taken from the incongruity of supposing a manual of prayers suited to these occasions: containing, a prayer before going to a play, a short prayer before a harlequin entertainment, a puppet-show prayer. We apprehend, the force of this argument will be felt by none but those who understand the apostolic precept, *pray without ceasing*, in a strictly literal sense. To those who are able and inclined to perceive, that it is no sufficient proof of the criminality or inexpediency of any practice, that it is capable of being abused to injurious purposes, theatrical exhibitions, notwithstanding all that our author has advanced, will probably still appear, on the whole, capable of a rational vindication.

M. D.

ART. XXXVIII. *The Contrast; or, An Antidote against the pernicious Principles disseminated in the Letters of the late Earl of Chesterfield; being the Correspondence of an eminent Person, deceased, with the Editor, during a course of Years. By this, though dead, she yet speaketh. To which are added, Anniversary Addresses from a Father to his Son.* By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Hinxworth, Herts. 2 vols. 12mo. 530 pages. Price 6s. sewed. Stockdale. 1791.

THAT the writer and editor of these letters sincerely desired to be useful we have no doubt; but it is not equally clear that they have chosen a palatable antidote; on the contrary, we fear that few young people will be prevailed on to peruse long dry lectures, in the style of the last age, merely because they were written by an eminent person. Our readers may form their own opinion from the following specimen. P. 24. vol. ii.

* DEAR SIR,

* I hear with joy, that you like the authors I sent you: books are the best company you will meet with, when they happen to be written by wise and honest men; they are a society always at hand, that you can enter without ceremony.

* If you want to arrive safe at your journey's end, you would certainly choose a guide who knew the way; such guides God has enabled me to recommend to you, to guard you on the perilous journey of life. He whose providence is over all his works, has furnished you with complete antidotes against all infidel poison; but

but it is his spirit alone that can subdue your lusts, and passions, and enable you to perform your duty. With the loss of his first uprightness, man lost the power of recovery; but this power is restored by our second Adam—God became man, that man might be made capable of partaking of the divine nature, and by that means escape a diabolical nature. This is a great mystery, you say: True, but the word of God teaches it. And this is *as* true, that there is no medium; you must either be happy or miserable for ever; life and death are set before you; we must live by hope and faith, preferring things future to the present; not governing ourselves by the maxims of the world, or the pattern of those about us; example seems to be an excuse *here*, but it will afford no consolation hereafter, to perish with the greater number; even if it was composed of *millions*, and they the most fashionable *too*. If you wish to be safe, avoid bad company, and of all pernicious society, beware of a dissolute clergyman, for such must either be a fool or a knave; a fool, if (though he believes) instead of being a light to the world and a careful shepherd, he becomes an *ignis fatuus*, and a wolf in sheep's clothing: or a knave, if he *pretends* to be a Christian, and is not so. It is to be feared numbers in holy orders are no better than atheists. "Surely this is very severe, say you." By no means; for when a man does not endeavour to live as he *preaches*, and has solemnly *engaged* to do, what can be concluded, but that he is an infidel? Shun, therefore, such an inconsistent character, as the very worst of company.'

The Anniversary Addresses are pious and affectionate; but, as we think that few children would understand or relish them, we cannot recommend them to the imitation of parents.

'Six Letters to a Lady of Quality, from the manuscript of a celebrated author, deceased, upon the subject of Religious Peace, and the true foundation of it, conclude the second volume.'

These letters contain some just remarks; but the advice is too vague to be instructive, and too austere to persuade. M.

ART. XXXIX. *Tyrocinium Geographicum Londinense; or the London Geography, consisting of Dr. Free's short Lectures, compiled for the Use of his younger Pupils. Published chiefly for the Information of genteel young Citizens. Dedicated, by Permission, to the Right Hon. the Lord Mayor, and Court of Aldermen; and the Author honoured for the Work with the Freedom of the City. To which is added, by the Editor, translated from the Greek into English blank verse, 'The Periegesis of Dionysius the Geographer,' from the Edition of Dr. Wells: Comprehending, for the Use of the Ladies who read History, and the Youth of the Universities, both the Ancient and Modern System. Printed for the Author. 12mo. 196 pages. Price 3s. sewed. Brown. 1790.*

At the end of this performance, is annexed a Letter from Dr. Free to the Archbishop of Canterbury, setting forth his

moderate expectations in the church, and his disappointments. In this, which is dated the 9th of Feb. 1788 the doctor states,

‘ That he is advanced to the age of 77 years; had been a public preacher at the time he left the pulpit 54 years; a Doctor in Divinity 44; without any share of preferment from the patronage or patrimony of the church, but a vicarage about 70l. the year, to struggle with the world, and bring up a family. Reduced by this situation, he is obliged to the charity of the laity to make up deficiencies *Emeritus Miles Ecclesiæ Anglicanæ*, a worn-out *invalid* who has served in 54 campaigns, and finds himself in a worse situation than a *Chelsea pensioner*; for they are supported by the military establishment, whilst a clergyman, whose writings, preaching, and behaviour, have been irreproachable, is turned over to another profession—to ask for bread.’

The doctor’s various disappointments from prime ministers and bishops we shall pass over, as complaints of that nature are no novelty. The circumstances in the above extract, will we doubt not be sufficient to induce our charitable readers to become purchasers of this little book, which, to those who are ignorant of geography, will afford some degree of information.

With respect to the translation of *The Periegesis*, which occupies 64 pages of the work, the author informs us that it is in blank verse, but we cannot speak in praise of the poetry.

A. D.

ART. XI. *The History of Little Dick. Written by Little John. Enriched with nine beautiful Copper-plates. 24mo. 72 pages. Price 1s. Harrison.*

THE signature to this little volume informs us that the author is a boy, just entered his teens, and we did not find any thing in the history which could lead us to suspect that it was written by a more matured judgment than is commonly to be met with in youths of that age; on the contrary, we have seen many childish productions, which have never been obtruded on the public, far superior both with respect to invention and interest; but there is no persuading parents that their children are not geniuses, and this mistaken parental pride fosters the vanity which nips virtue and sense in the bud.

Stories written for the improvement of children should be dictated by experience, and some able pens have condescended to sketch off little tales calculated to affect a young heart, and impress useful lessons on the opening mind; but the books we allude to were not the puerile effusions of childish vanity, or ignorant self-sufficiency; and while parents can give *Little Jack* to their children, we hope they will not let it give place to *Little Dick*, because it was written by a boy. Objecting to the whole tenour of this history, it is almost needless to point out one part as particularly exceptionable; yet we cannot help cautioning parents against the impious doctrine that children are born vicious,

vicious, which often is the foundation of these little tales.—Judicious parents will find it difficult to inculcate the first grand precept of religion, if they do not found it on just the contrary principle, that all children are born innocent, and are by nature neither virtuous nor vicious. The copper-plates are prettily executed.

M.

ART. XLI. *Statement of Facts, in Answer to Mrs. Gunning's Letter. Addressed to his Grace the Duke of Argyll.* By Captain Bowen. 8vo. 60 pages. Price 2s. Debrett. 1791.

IN our Review for last month we noticed Mrs. Gunning's letter to the Duke of Argyll, and we now proceed to examine the answer to that part of it which alludes to and reflects upon the conduct of Captain and Mrs. Bowen, whose names we then declined to mention from motives of delicacy.

On the appearance of Mrs. G.'s letter, Capt. B. pledged himself to the publick to prosecute that lady for a libel, and accordingly laid it before Messrs. Erskine, Campbell, and Fonblanque, for their opinion how to proceed; but these gentlemen having stated, 'that the General himself must, by the forms of law, be made the defendant with her, and what is more essential, responsible for the damages and costs recovered against her,' Capt. B. determined on an address to the publick, of which the following is a brief account.

Reports were circulated, in the course of last summer, that a marriage was intended between the Marquis of Blandford and Miss Gunning, and several letters were said to have passed between the parties; suspicions, however, having been entertained by General Gunning as to the truth and authenticity of this correspondence, Miss G., in justification to herself, wrote a narrative of what, as she alledged, had passed between her and the Marlborough family, particularly Lord Blandford. On the idea that the circumstances stated by his daughter were true, the General wrote a letter to the Duke of Marlborough, which he delivered, together with a packet enclosing Miss G.'s narrative, to his own groom, on Thursday the 3d of Feb. 1791, with orders to carry the same to Blenheim.

The letter was in the following words: P. 2.

' St. James's Place, 3d Feb. 1791.

' My Lord,

' I have the honour of addressing this letter to your Grace, not with the smallest wish, after what has passed, of having a marriage established between Lord Blandford and my daughter, or of claiming any promise or proposal to that effect, but merely to know whether your Grace, or the Duchess of Marlborough, have it in recollection that your Graces or Lord Blandford ever gave my daughter reason to think a marriage was once intended.

' My motive for giving this trouble arises merely from a desire of removing any imputation from my daughter's character, as if
she

she had entertained an idea of such importance without any reasonable foundation.

‘ For my own satisfaction, and that of my most particular friends, who had been induced to believe the reports of an intended marriage, I have desired my daughter to draw up an accurate narrative of every material circumstance on which that belief was founded.

‘ This narrative I have the honour of transmitting to your Grace for your own perusal, and that of the Dukes of Marlborough and Lord Blandford, thinking it highly suitable that you should have an early opportunity of examining it; and I beg leave to request your Grace will, after examination, correct or alter such passages as may appear either to your Grace, the Dukes of Marlborough, or Lord Blandford, to be erroneously stated.

‘ I have the honour to be,

‘ With the greatest respect,

‘ My Lord,

Your Grace's most humble and

‘ Most obedient servant,

‘ JOHN GUNNING.’

‘ On the 4th of February the groom delivered to General Gunning's valet a letter, the cover directed, “ General Gunning, St. James's Place, London, Feb. 3d;” which cover appeared to be sealed with the Duke of Marlborough's arms.—The letter was in the following words:

‘ SIR,

‘ *Blenheim.*

‘ I take the earliest opportunity to acknowledge the receipt of your letter, and to answer it with that explicitness you are so much entitled to. From the first of the acquaintance of the D—s of Marlborough and myself *bad* with Miss Gunning, we were charmed with her, and it was with infinite satisfaction we discovered *Blanford's* sentiments similar to our own. It had been long the wish of both to see him married to some amiable woman—your daughter was the person we had fixed on, and we had every reason to suppose the object of his tenderest affections, and, from the conduct of both himself and his family, yourself and Miss Gunning had undoubtedly *every right* to look on a marriage as certain—indeed when I left town last summer I regarded her as my future daughter, and I must say it is with sorrow that I relinquish the idea.—The actions of young men are not always to be accounted for; and it is with regret I acknowledge my son has been particularly unaccountable in his.—I beg you will do me the justice to believe that I shall ever think myself your debtor for the manner in which you have conducted yourself in this affair, and that I must always take an interest in the happiness of Miss Gunning—I beg, if she has not conceived a disgust for the whole of my family, she will accept the sincerest good wishes of the Dukes and my daughters.

I have the honour to remain, Sir,

Your much obliged and

Most obedient, humble servant,

‘ General Gunning.

‘ MARLBOROUGH.’

General

General G. was much pleased with the receipt of this *supposed* answer, but was soon after induced to suspect that it was a forgery, as the second title of the Marlborough family was spelt Blanford instead of Blandford, as the envelope was written in a different hand to the letter itself, and the wax with which it was sealed was black, although the letter was written on gilt-paper. While his mind was in this state of agitation, he received a note from Mrs. Bowen, desiring to see him that evening, but not to let any of his family know it. After the usual compliments, Capt. B. asked him if he had received a letter from the Duke of Marlborough? to which the General answered he had; a paper being then produced by Capt. B. he asked if the contents were any thing like the letter he had received from the Duke of Marlborough? On reading it, it seemed to him to be exactly the same, and on producing the D.'s letter, Capt. Bowen immediately said that he had written that very letter at the express request of Miss Gunning, his daughter, who informed him that it was the copy of a letter from the Duke of Marlborough to her father, which she intended to send into the country; he besides added, that he had written the word 'copy' at the top, and the word 'signed' opposite the signature, and that if General G. would hold it up to the light the erasures must appear. Capt. B. at the same time put into his possession three letters received by Mrs. B. from his daughter, corroborative of his assertions.

General Gunning, after this, thought it proper to examine his groom, who confessed he had been prevailed upon by Miss G. to deliver up her father's letter to the D. of M. to go to Twickenham instead of Blenheim, and to return and deliver to her father another letter which she gave him, and which, as she then told him, was a letter which she had opened and sealed again with the Duke of M.'s arms. Of all these particulars, and many others, he made an affidavit before a magistrate; and the stable-keeper of the White-Bear inn, Piccadilly, and the two ostlers also, confirmed on oath that part of his testimony in which he swore that a note had been left for him at the stables where his master's horses stood—which, according to the printed copy, is as follows:

'William, you must tell papa, when you give him the Duke's letter, that his Grace sent his compliments, and that he would return the papers when he had done with them.'

On the outside, 'For William.'

Being now in possession of the most satisfactory evidence, General G. on the 9th of February, had a conversation with Miss Minifie (his wife's sister), in which he told that lady that the groom had confessed the whole truth to him; to which Miss M. answered, 'that Miss Gunning was determined to defend

send herself by oath ;' and to this the General rejoined, ' if so, she could not think of staying in his house.'

General Gunning, on the 11th of February, wrote a letter to the Duke of Marlborough, by the advice of his friends, enclosing a copy of the letter given to the groom on February 3, and requesting to know if his Grace had ever received the original, to which the Duke immediately returned an answer, informing him that he had never received the letter alluded to, and that the letter he (Gen. G.) had received, purporting to be written by him, must be a forgery.

Mrs. and Miss Gunning having left the General's house, and Mrs. G. having threatened to publish a letter to the Duke of Argyll on this subject, it was thought proper to attempt to undeceive her, as she seemed to have been entirely ignorant of her daughter's conduct; affidavits were accordingly made for this express purpose, and copies of them sent to that lady.

These affidavits, by Lisetta Bowen, Essex Bowen, Francis Lugin, and Mary Crane, their servants, William Pearce, the groom, Isaac Clemmitt, the stable keeper, and William Corrie, and John Hill, the ostlers, are inserted at full length in the pamphlet.

It is but doing justice to Mrs. Gunning, who we understand is at present in France, to observe, that there is nothing in this pamphlet that attaches the most distant idea of *criminality* to the character or conduct of that lady.

ART. XLII. *A Narrative of the Incidents which form the Mystery in the Family of General Gunning: with Biographical Sketches and Strictures on the 'Vindication' of Mrs. Gunning: comprising Copies of all the Letters, Affidavits, &c. &c. the whole placed in a new point of View.* 45 pages. Price 1s. 6d. Taylor and Co. 1791.

THE author of this pamphlet candidly acknowledges, that he does not boast ' of the ability to furnish a complete and satisfactory narrative,' and we agree fully with him in this assertion, as Mrs. Gunning's letter, and the various commentaries on it, in the newspapers, seem to contain the only sources of his information.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES, &c. AT STOCKHOLM.

Dec. 20, 1790. Of the competitors for the prizes of poetry and eloquence this year none merited either: those for the prizes of history were more successful. Two medals, of 26 duc. [11l. 14s.] each, were awarded to count Oxenstierna, for a parallel of field-marshal Stenbock and marshal de Villars, in the manner of Plutarch.

The subject announced for the prize of poetry this year is *An epistle to those who seek to immortalize their names*: for that of eloquence, *An eulogy of Stenon-Sture II.* The prizes are of 26 duc. [11l. 14s.] each: and the papers must be sent before the 8th of October.

It is the custom of the academy annually to strike a medal in memory of some illustrious man, whose eulogy is also read. Field-marshal count Ascheberg received that honour this year.

Jan. 24, 1791. At this meeting a prize of two medals was decreed to Mr. Burman for a parallel between the grand chancellor Oxenstierna and cardinal de Richelieu. Two other prizes of 25 duc. [11l. 5s.] each, founded by Mr. Lundblad, to be distributed annually to the author of the best literary performance published in the course of the year, were given to Mr. Bellman, who has just published a collection of satyric and comic poetry, and captain Lannerstierna, author of various poetical works.

ART. II. ACADEMY OF SCIENCES, BELLES LETTRES, AND ARTS, AT LYONS.

Dec. 7. On the subject of the figure of the earth [see our Rev. Vol. II. p. 511.] six memoirs were sent. The prize was adjudged to Mr. Flaugergues, of the royal society of Montpellier, and of that of medicine, who has completely demonstrated, that the earth is flattened towards the poles. The *accessit* was awarded to Mr. de la Croix, prof. at the royal school of artillery at Besançon, whose conclusion is the same, but who has not so minutely entered into the proofs. Honourable mention was made of a third memoir, in which is proposed a new method of discovering the earth's figure. The first prize for the question relative to the plants *stellata* [ib.] was gained by Mr. d'Anthoine, M. D. of Manosque: and the second, by Mr. Willemet, prof. of chemistry and botany at Nancy.

The subject for the prizes of natural history, consisting in a gold medal of 300 l. [12l. 10s.] and a silver medal of equal bigness, is: *A geographical and mineralogical description of the department of the Rhone and Loire, which may serve as a basis for a mineralogical map of that department, describing with precision the nature of its plains and mountains, pointing out their mineral springs, mines, and quarries, and the most remarkable minerals and fossils they contain.*

Papers must be sent, post-free, to Mr. Claret-la-Tourrette, *secrétaire-perpétuel de l'académie*, before the 1st of April, 1792.

ART. III. BOTANICAL SOCIETY, AT RATISBON.

The following prize question is proposed by this society, which is a recent private establishment :

Is a systematic knowledge of botany absolutely necessary to apothecaries, and why? What is the best mode of disseminating this knowledge? Is the making known poisonous plants in general, but principally to the country people, beneficial, or injurious? if the former, sufficient reasons must be given: if the latter, what are the names of the poisonous plants of Germany? in what soil do they grow? and how may those who are not botanists, and especially the common people, be taught to know them, so as to be guarded from harm?

The prize is 10 duc. [4l. 10s.] Papers to be sent, post-free, before the end of January, 1792, to D. und Stadtphysikus Kohlhaas, at Ratisbon, president of the society.

T H E O L O G Y.

ART. IV. Gottingen. *J. D. Michaelis Uebersetzung des N. T. &c.* A Translation of the New Testament: by J. D. Michaelis. Vol. II. containing the Epistles, and the Revelation of St. John. 4to. 240 p. 1790.

The remarks we have made on the former volume [see our Rev. Vol. VII. p. 348.] are equally applicable to the present.

Jen. Allg. Lit. Zeit.

ART. V. *J. D. M. Anmerkungen für Ungelehrte zu seiner Uebersetzung des N. T. &c.* J. D. Michaelis's Remarks for the Unlearned on his Translation of the New Testament. Vol. I. Remarks on Matthew, Mark, and Luke. 4to. 500 p. 1790.

These remarks are professedly written for the unlearned; yet amongst the unlearned to whom they are adapted must the reviewer rank himself: to such will they be found highly instructive; but they who take them up unprepared by previous study will frequently turn over whole pages without being a whit the wiser. Let us then take the book for what it is, not for what it professes to be. More accurately to ascertain its character, we will delineate its principal features.

In the first place, the brightest side of our author's method of exposition is, that, conformably to the rule of explaining altogether historically, he endeavours accurately to remark times, countries, manners, opinions, and peculiarities of every kind, to set them in a clear light, and to keep them before our eyes. It would be difficult for us to select examples of the art, or rather facility, with which Mr. M. employs his extensive historical knowledge to explain the Evangelists: there is not, perhaps, a history, and more especially a parable of Jesus, which has not gained by it. Physical remarks, references to Jewish or Roman customs, rabbinical sentences and opinions, concur to place the reader in the proper point of view to find extraordinary scenes probable, and paradoxical positions to the purpose. This mode of explanation renders the work pleasing to the unlearned, whilst it frequently presents to the learned new and interesting conclusions.

A second merit of our expositor is his making his author as it were alive, and present with us. His wit, his fertile imagination, and his happy knack of comparing the experience and knowledge of common life

life and modern history with similar or dissimilar cases, to which the Evangelists frequently give only distant allusions, throw more light on several of their narratives than the most learned commentary. As in the life of Jesus so many every-day circumstances, confidential discourses, and domestic occurrences, are occasionally related; whilst an obscure notion of divine revelation, and the sacred use of the scriptures amongst christians, give the whole of their contents, and even their style, a mysterious aspect in the eyes of most, or on the contrary awaken a contemptuous idea of the unworthiness of such trifling things; it is assuredly desirable, that the expositor of these books should strip off the veil which pious ignorance has thrown over them, give the actions and discourses of Jesus and his companions, as far as the short and broken information handed down to us will permit, a more natural, human, and probable appearance, and thus promote a just knowledge of the design and value of the gospels.

Thirdly, this noble and free manner of treating and judging the Evangelists, of which Mr. M. gives so many excellent examples, is highly advantageous to the practical explanation and application of the doctrines and precepts of Jesus. His design is not, as he says himself, to write what is commonly called edifying remarks, as the New Testament itself is sufficiently edifying when once understood: but his exposition is truly practical, as it guards against many superstitious prejudices, corrupt and imaginary spiritual significations, bigoted morals, and erroneous applications of the words and actions of Jesus; rectifies false meanings of common sayings, propagated by frequent use, or discourses from the pulpit; and particularly frees the history of the passion from the notions with which it has commonly been disfigured by homily-writers. What is retained is, therefore, so much the more valuable: solid and popular explanations of important and religious precepts, judicious arguments for their reasonableness, and, as the greater part of the discourses of Jesus in these three evangelists is of a moral nature, an instructive developement of moral doctrines. The remarks, in which many mistakes and exaggerations are corrected, and many commands, supposed to be carried too far, are inculcated according to their justice and indispensableness, have excited in us a wish, that the writer's system of morality, in which he frequently promises us more fully to expatiate on matters here cursorily mentioned, will not long be withheld from the public.

Having thus given the general character of a book, which no one, to whom the study of the New Testament is important, should omit to read, particular examples of its excellencies we deem unnecessary. Yet, with all due justice to a man who has been so frequently the butt of critics, even of his own school, though the public have ever given his writings a most favourable reception, we are not so partial as to be unable to discover blots in his mode of interpretation. Among these we do not reckon many remarks in which he educes more or less from certain passages than we find in them, or interprets them in a different manner: but his introducing gay fallies, which in our opinion become not the dignity of the pulpit, in connection with the most important considerations; his admitting certain theological notions, as of inspiration, of the smaller portion of it possessed by Mark and Luke, of the general conversion of the Jews, of original

sn, of the power of the devil, &c. as fully proved, and modelling his explanations accordingly; and his adopting certain favourite hypotheses, that the son of Simeon was Gamaliel, for instance, that Matthew wrote in Hebrew, &c. as established principles, and deducing from them important consequences.

Jen. Allg. Lit. Zeit.

REVOLUTION IN FRANCE.

ART. VI. Paris. *Légitimité du Serment civique exigé des Fonctionnaires ecclésiastiques, &c.* Lawfulness of the civic Oath required from those who perform Ecclesiastical Functions: by Mr. Grégoire. 8vo. 1791.

Many of the clergy having considered the alteration of the extent of their parishes by the National Assembly as an encroachment on the ecclesiastical authority, Mr. G. here shows, that it is merely political, conducive to the civil welfare of the state, and totally unconnected with the doctrines of religion, over which alone the ecclesiastics as a body have authority. They have, therefore, no reasonable pretext for refusing the oath to take care of those committed to their charge by the act of the legislature.

Journal Encyclopédique.

JURISPRUDENCE.

ART. VII. *Recherches sur les Cours & les Procédures criminelles d'Angleterre, &c.* Inquiries concerning the Courts of Justice and criminal Processes in England, extracted from Blackstone's Commentaries, and preceded by a Discourse on the principal Forms of those Processes, and the Abolition of capital Punishment. 8vo. 259 p. 1790.

The preliminary discourse to this work, remarkable for singularity of expression, and superabundance of figures, is far from destitute of sound notions, and excellent principles. The grand aim of the author is to render punishment the means of preventing crimes, amending offenders, and making reparation to the injured; at the same time guarding against all danger to the liberty of the subject from the mode in which justice is administered. In the latter respect he considers the English form of judicature as nearly approaching perfection. This therefore he lays down as the model of criminal jurisprudence, adapted to a free people, and calculated at once to ensure punishment to the guilty, and safety to the innocent. The description which he gives of the several criminal courts in England, is just and full, but he is so far from affording any light with respect to the important point now discussing with so much learning, profoundness, and philosophy before the National Assembly, whether depositions should be in writing, or *viva voce*, that he does not even say which way they are taken in England.

Mr. de Vozelle. Journ. des Savans.

ART. VIII. *Sur la Peine de Mort, &c.* The Opinion of the Rev. J. Jallet, Deputy from the late Province of Poitou, on Capital Punishment. 8vo. 1790.

Mr. J. endeavours to prove not only the inutility, but the iniquity of punishing any crime with death. He deems the object of juridical punishment to be the correction of the culprit; restoring him to so-

ciety,

ciety, by restoring him to virtue. No crime whatever, then, should incur the forfeiture of life: no punishment should be perpetual: and no indelible mark of infamy should be imprinted on any one. [Some arguments for the incompetency of the state to take away the life of an offender, on which Mr. J. seems to lay great stress, appear to us more showy than solid: but this we by no means apply to his work in general.]

Journal Encyclopedique.

M E D I C I N E.

ART. IX. Paris. *Nouveau Plan de Constitution pour la Médecine, &c.*
New Plan for the Constitution of Medicine in France, &c.

In our last number, p. 349, we noticed this book as reviewed in the *Journal de Médecine*, where no very favourable account of it is given. In the *Journal de Sçavans* there is a review of it by ab. Tessier, which concludes thus: "We believe, that an enlightened public will not read, without being greatly interested, a plan so sagely conceived, so methodically exhibited, and so capable of rendering the art of physic more valuable than it has ever been in France." As we have not the work before us, we cannot say which of the journalists has treated the society with the most impartiality, and therefore think it our duty to add this report to the former.

ART. X. Salzburg. *Medicinisch-chirurgische Zeitung, &c.* The Medico-chirurgical Journal. By Dr. J. J. Hartenkeil, and Dr. F. X. Mezler. Vol. I. 8vo. 464 p. 1790.

It is the intention of the editors to form a select compilation from all the periodical writings relative to medicine and surgery, published in or out of Germany: a kind of medical *Esprit des Journaux*. Medical information of every kind, and reviews of medical books, are their objects. How far they are equal to the task is scarcely to be determined from this specimen: but they appear to be no way deficient in diligence or inclination.

Jen. Allg. Lit. Zeit.

ART. XI. Marburg. *Versuch einer Beschreibung der Hauptsächlichen in Revel herrschenden Krankheiten, &c.* Sketch of a Description of the principal Diseases prevalent at Revel. By Herm. Bluhm. 8vo. 160 p. 1790.

After a brief topography of Revel, and account of the mode of life of its inhabitants, Mr. B. treats, in the first chapter, of the fevers and acute diseases peculiar to each season; in the 2d, of diseases prevalent at all times; in the 3d, of chronic diseases; and in the 4th, of those of infants. Twenty years ago, Mr. B. observes, inflammatory diseases, intermittent fevers, and the gout, were very common at Revel; at present they rarely occur: he declares, that, in a very extensive practice, he has not met with a single case of truly inflammatory fever for these twelve years. This he attributes to the exchange of the old mode of living for French cookery, owing to the savoury ragouts of which, "the springs of nature are stretched, the nervous power becomes nearly paralytic, diseases take an irregular course, and it is necessary to administer bark and other corroborants in every stage of a fever, at all serious, in patients of whatever age or sex. Nature is become a tottering edifice, that requires props, which

Hippocrates needed not seek, as he had to do with an active nature, to the efforts of which he had only to give a proper direction."

Mr. Grunwald. *Journal de Méd.*

ART. XII. *Stendal*. J. Bern. Keup, M. D. is translating Vogel's Medical Manual [see our Rev. Vol. IV. p. 554.] into Latin, for the use of those who do not understand German. It is from the latest edition, and the author's additions are incorporated with the text. Dr. K. has added a few notes. The translation is faithful and clear, though not remarkable for its elegance. The first vol. was published last year, in 8vo. 392 p. under the title of *S. G. Vogel, M. D. &c. Manuale Praxeos Medicæ*.

Jen. Allg. Lit. Zeit.

PHARMACY AND MATERIA MEDICA.

ART. XIII. *Berlin*. *Pharmacopœia castrensis Borussiae*, &c. The Prussian military Pharmacopœia. By J. A. Riemer, first Physician to the Army. 8vo. 63 p. price 4g. [1d.] 1790.

The formulæ in this pharmacopœia are neat, simple, and efficacious. Dr. R. has inserted all modern drugs of approved efficacy, and has subjoined to each article its greatest, middle, and least dose.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. XIV. *Memoire de M. F. Tihausky sur les Métaux retirés des différentes Terres*, &c. Memoir of Mr. F. Tihausky, first Lieutenant of the Imperial Foundries, on the Metals obtained from different Earths, extracted from Jacquin's Miscellanies. *Journal de Physique*.

The experiments of Mr. T. tend to confirm what is advanced by Messrs. Weftrumb and Klaproth [see our Rev. p. 351-2 of the present vol.], that the metals supposed to have been produced from earths are all phosphorated iron; the cupels employed affording phosphoric acid; and the iron existing either in them, or in the Hessian crucibles.

ART. XV. *Erfort*. *Tabelle welche die Menge des wesentlichsten Oels anzeigt*, &c. Table of the Quantity of Essential Oil obtained from various Plants, with its Colour, Smell, Taste, and Affinity to turning vitriolic, nitrous, and marine Acids: for the Use of Physicians, Chemists, and Apothecaries: by J. C. W. Remler. fol. 58 p. price 20g. [3s.] 1789.

It must have cost Mr. R. much labour to collect these tables, which deserve equal praise with those on the soluble parts of plants, which we have already mentioned. [See our Rev. Vol. VI. p. 468].

Jen. Allg. Lit. Zeit.

ART. XVI. *Weimar*. *Erweiterte Tabelle über etliche Vierzig Mineralwasser*, &c. Extensive Tables of about Forty Mineral Waters, and Medicinal Springs in Germany, which have been analysed of late Years. Compiled by C. A. Hoffmann. One whole Sheet. 1789.

Any one desirous of having an accurate account of the contents of most of the mineral waters in Germany, that have been examined by modern chemists, will here be satisfied. He will also be informed who have analysed them, and to what publications their remarks were consigned.

Jen. Allg. Lit. Zeit.

ART.

NATURAL KNOWLEDGE.

ART. XVII. *Lettre de M. de Luc sur les Couches Calcaires de la seconde Classe, &c.* Letter from Mr. de Luc on Calcareous Strata of the second Class, and the Strata of Sand-stone of the First, and on their Catastrophes. Formation of Mountains of the second Order.

Journal de Physique.

The marks we have of the operations of the ancient sea since the formation of our mountains of the first order, observes Mr. de L. though perfectly distinct, are very difficult to arrange chronologically. It appears, that, after the revolutions which formed the first chains, the different successive precipitations in the liquid were not so universal, or the revolutions of the strata formed so general as before; so that the phenomena appear intermixed with each other. During this period, which we still consider as the fifth, several distinct operations took place in the ancient sea, *viz.* a very general precipitation of a second species of calcareous strata: a precipitation of a first species of fabulous strata, less general, yet including several large spaces throughout the whole of the sea: volcanic eruptions, which prevailed during both these precipitations: a great multiplication of marine animals during the former of these precipitations, and a reduction of their number during the latter: the introduction of a great abundance of vegetable substances into the sea from the earth then existing, which took place at a time left in some measure indetermined by phenomena, and from which resulted our strata of pit-coal; various new precipitations which mingled with these strata of pit-coal, and covered them: and lastly, frequent sinking of parts of the bottom of the sea, intermixed with these several events; whence arose our mountains of the second order, and most of our hills.

In the first precipitations of sand which grew hard, we find no traces of marine animals, though they frequently exist both in the superior and inferior strata. This seems to indicate, that the expansive fluid, the emission of which produced those precipitations, was destructive to the marine animals: and indeed some species of them, the remains of which we find in preceding strata, are not discoverable in any of the subsequent ones; a striking proof of the change that took place.

With regard to the sinking in of parts of the crust of the globe, we have but one other hypothesis capable of accounting for the present appearance of our strata, the elevation of certain parts. But an expansive fluid elevating a part of the crust, would soon escape through its fissures, and appears, therefore, to be inadequate to the purpose. Besides, we frequently find vast fragments of the primordial stones resting on those of much later origin, suggesting the idea of their being thrown up from beneath by explosions, whilst at the same time there are no marks of volcanic eruptions near: and these explosions are easily accounted for, by the falling in of parts of the crust, which must necessarily have occasioned great compression of the subjacent air. The great caverns which we find in the earth, also tend to confirm this hypothesis: for these could only have been formed by the sinking of the lower strata.

The formation of metals has appeared a grand phenomenon in the eyes of mineralogists. The first cause of their veins is evidently to be ascribed to fissures of the strata. The common gangue, or contents of those fissures, has the same origin as all the substances of our con-

tinents: it was separated from the liquid by precipitation. It is a common opinion amongst miners, that veins are enriched from below, by exhalations issuing from the bowels of the earth. This opinion is highly probable. When these fissures reached the bottom of the crust, the exhalations, which, issuing in great abundance, changed the nature of the precipitations in the liquid, must have constantly passed through these overtures; and thus might produce chemical effects which they could not operate in free spaces, particularly as the substances forming the sides of the fissures, might contribute to those modifications. This latter circumstance appears to have considerable effect on the contents of the veins, when they traverse different strata. Of this there is a striking instance in Derbyshire, where veins of a lead mine traverse alternate strata of lime-stone and toad-stone, for these veins contain galena only where they pass through the calcareous strata. When I published my letters on geology, I had conceived the opinion, that we made all metals except gold, and those few native ones which are found nearly formed in mines. What we call ore, appears to me to consist of certain compounds, some of the ingredients of which, separated by our operations, unite with others which we offer them, and thus form different fusible substances, which we term metals and semimetals, and which did not before exist in that state. The experiments of Schemnitz, [see this and the preceding vol. of our Rev.] already famous, though in their infancy, seem to indicate the metallization of new substances.

M E T E O R O L O G Y.

ART. XVIII. *Memoire sur les Aurores Boreales, &c.* A Memoir on the Aurora Borealis. By Ant. Libes, Prof. of Nat. Phil. at the Royal College of Toulouse. *Journ. de Physique.*

The following is the substance of Mr. L.'s hypothesis. The heat of the sun has very great influence on the production of hydrogenous gas, whether it originate from the decomposition of water, according to the new theory, or of other substances, according to the phlogisticians. As it will not combine with common air, in the temperature of the atmosphere, it ascends to the top by its levity. In the polar regions, the heat of the sun has little activity; whence we may infer, that no hydrogenous gas is produced in them; that the higher regions of the atmosphere near the pole contain none; that whenever there is a re-establishment of the equilibrium of the electric fluid in them, that fluid will find in its passage nothing but a mixture of azotic and oxygenous gas; that the electric spark must necessarily fix and combine these gases; that this combination will produce white nitrous acid, turning nitrous acid, or nitrous gas, according to the proportion of the two ingredients; and that the production of these will occasion red volatile vapours, which form the meteor known by the name of aurora borealis. That the same elements are found in the temperate and torrid zones, is true; but in these there is also a mixture of hydrogenous and oxygenous gases, to which the electric fluid has a greater affinity; whence it happens, that whenever a re-establishment of the equilibrium of the electric fluid takes place in them, a detonation, and a production of water, ensue. This explains why the polar regions are the exclusive seat of the aurora borealis, why in them it never thunders, and why storms are more violent, and more frequent, in the torrid, than in the temperate zones. ART.

ART. XIX. *Description d'un Cyanomètre, &c.* Description of a Cyanometer, or an Apparatus for measuring the Intensity of the blue Colour of the Sky. By Mr. de Saussure.

To frame an instrument of this kind, it is necessary to obtain a series of shades, perfectly determined, and in equal gradation, from white, or the total absence of blue, to the deepest blue possible, or even to black, which may be considered as the ultimate limit of all deep tints. It is obvious, that two shades perfectly distinguishable at a given distance, will be no longer so if the distance be increased to a certain point: the difference of intensity then between two shades may be determined by the distance at which they are distinguishable. But this distance would not be the same to different eyes. To form a standard, a black circle on a piece of white paper may be taken, and the distance at which it disappears employed to mark the degrees of shade. Mr. de S. took a black circle of one line and three fourths diameter: a shade of blue not distinguishable from white paper, the tint of which inclined rather to red than blue, at the distance at which the black circle disappeared, but distinguishable on approaching it as soon as the circle began to be visible, was taken as the first degree in the scale: the second was determined by a comparison with the first in the same manner: and thus fifty-one shades were determined between the white on the one hand, and the black on the other. When papers of all these shades were prepared, they were cut into pieces of equal magnitude, and pasted in order on the border of a circle of white pasteboard. Thus a cyanometer was formed. In using this instrument, it should be held up between the eye and the sky, and the shade which coincides with the colour of the latter observed. It should be used in an open place, but held so that the rays of the sun may not fall on it. In observations with it, it is necessary to remember, that the colour of the sky is always less deep immediately under the sun, than in the opposite region. The following table exhibits a comparative view of the degrees of colour of the sky at the zenith, taken at different hours of the day, and at different heights.

Hour of the day.	4	6	8	10	12	2	4	6	8	Mean
Col du Géant.	15,6	27,0	29,2	31,0	31,0	30,6	24,0	18,7	5,5	23,6
Chamouni.	14,7	15,1	17,2	18,1	18,9	19,9	19,9	19,8	16,4	17,8
Geneva.	—	14,7	21,0	22,6	22,5	20,6	20,4	16,3	—	19,7

The following observations were made at the horizon: but it must be remarked, that at Chamouni the sky cannot be seen at a less altitude than 4° or 5°, whilst at the Col du Géant it may be perceived below the horizon.

Hour of the day.	4	6	8	10	12	2	4	6	8	Mean
Col du Géant.	4,7	7,5	8,4	9,7	11,5	7,6	5,5	4,7	0,0	6,6
Chamouni.	5,5	7,0	8,3	8,6	9,1	9,3	8,8	8,4	5,0	7,8

ENTOMOLOGY.

ART. XX. Leghorn. *Fauna Etrusca sistens Insecta quæ in Provinciis Florentina & Pisana, &c.* The Etruscan Fauna, consisting of Insects collected chiefly in the Provinces of Florence and Pisa: by Pet. Rossi. 2 Vols. 4to. with ten coloured Plates. 1790.

It might naturally be expected, that a country so situated as that explored by Mr. R. must be particularly favourable to the entomologist,

logist, and the reader of this work will find such an expectation not disappointed, as it contains a great number of new species, most of which are accurately figured and coloured. The work is also recommendable for its elegance. It may be procured at Paris.

Journal de Physique.

ART. XXI. *Chemnitz.* Mr. C. H. Günther, gold and silversmith, has a collection of butterflies to dispose of, consisting of 880 species of European, and 100 of East and West Indian, making with the duplicates 2041. They are in good preservation, in 27 neat glass cases, with wooden covers, and are to be sold for 500r. [87l. 10s.]

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XXII. *Leipfic. Museum Leskeanum. Regnum Minerale, &c.* Leske's Museum. The mineral Kingdom arranged in systematical Order, and described by L. Gust. Karsten, Phil. Doct. &c. Vol. II. Part I. Svo. 587 p. with coloured Plates. 1789.

Dr. K. describes with accuracy, and evinces, that he is well acquainted with his subject.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XXIII. *Paris. Nouvelle Architecture hydraulique, &c.* New hydraulic Architecture, containing the Art of raising Water by means of different Machines, of Building in that Fluid, of Directing it, and of applying it in general, in divers Ways, to the Wants of Society: by Mr. de Prony, Engineer of Bridges and Highways. Part I. containing a Treatise on Mechanics for the Use of those who are designed for Building of every Kind, and of Artists in general. Large 4to. 693 p. 15 Copper-plates. Price 23l. [19s. 2d.] 1790.

The Hydraulic Architecture of Belidor, in 4 vols. 4to, the first of which appeared in 1737, has long enjoyed a just reputation: but the science has since made considerable progress. Theory and experience have concurred to improve it; and a work of the same kind, more complete, more learned, more to be depended on, and more useful to engineers, civil and military, and to all who interest themselves in mechanics or the arts, was at length become necessary. This object is perfectly fulfilled by Mr. de P. who has particularly attended to the relations betwixt theory and practice. The treatise on mechanics included in the present volume, contains much that is new, amongst which we distinguish the late improvements in steam-engines, and the manner of estimating, in all cases, the expansive force of the elastic fluid, by which they are set in motion. Many other subjects, which have been already treated of, may equally be considered as new, both from the manner in which they are given and connected with general principles, and because being dispersed through various works that were not deemed classical, and were little read, they were lost to most artists. The same may be said of several difficult and abstract methods which Mr. de P. has illustrated, and made level to the capacities of beginners. Many articles, which are either omitted or too briefly handled in the common classical treatises, he has discussed with sufficient fulness. Amongst these we may reckon the mechanism of arches,

the

the physico-mathematical theory of percussion, and that of machines, in which will be found full and accurate notions of the extent of the effects which they are capable of producing, the ideas we ought to form of their utility, perfection, and the limits of that perfection. There is one whole section on machines considered with regard to all their physical contingencies, as friction, rigidity of cords, &c., in which the author has availed himself of all the newest and most authentic discoveries. Such a theory of machines necessarily required suitable remarks on the powers by which they are to be put in motion; and, accordingly, Mr. de P. has collected the best information he could find with respect to the strength of men and animals, and has given on this subject a theory capable of the most useful and extensive application. The last chapter of the work is on the action of water reduced to a state of vapour. In this the fire-engine is amply treated of: and the value of the article may be easily estimated, when we consider, that in all the works hitherto published, little has been added to what was done by Savery, or rather by Newcome and Cawley, of Dartmouth, who were the real inventors of it; though the machine in its present state, as improved by Messrs. Watt and Boulton, differs greatly from theirs. The description of that of the chev. de Betancour, which produces a double injection, Mr. de P. defers to the second volume. The section which treats on the motion and resistance of fluids, includes the theories adopted by the best authors, rendered as plain as possible. Several articles, the knowledge of which is interesting and useful, but accessory only to the principal object of the work, are mentioned occasionally in notes. Such are the discoveries relating to fire, air, and water, which do so much honour to our modern philosophers and chemists.

The second part of this work will contain descriptions of the most important machines employed for raising water: and each will be considered successively as moved by men, by animals, and by fluids.

This work cannot fail to be of infinite utility to all engineers.

Mr. de la Lande. *Journ. des Sçavans.*

ART. XXIV. *Gripfwald.* A new edition of *Euler's Theoria Motus Corporum solidorum, &c.* with additions and corrections by the author, was published last year, in 1 vol. 4to. 624 p. with 18 plates; price 5 r. [17s. 6d.] The additions, which occupy 113 pages, are 1. *Formulae generales pro translatione quacunque corporum rigidorum.* 2. *Nova methodus motum corporum rigidorum determinandi.* 3. *De motu penduli circa axem cylindricum, fulcro datæ figuræ incumbentem, mobilis.* 4. *De motu globi heterogenei super plano horizontali, una cum dilucidationibus necessariis super motu vacillatorio.* 5. *De motu penduli circa axem cylindricum, fulcro datæ figuræ incumbentem, mobilis, habita frictionis ratione.* 6. *De motu globi, circa axem obliquum quemcumque gyantis, & super plano horizontali incedentis.* *Jen. Allg. Lit. Zeit.*

A S T R O N O M Y.

ART. XXV. Paris. *Le Guide Astronomique, &c.* The Astronomical Guide, or Calendar for the Use of Astronomers, and Lovers of Astronomy, for the Year 1791: by Mr. J. Perny, formerly de Villeneuve. 12mo. 123 p. price sewed 1 l. 4 s. [1s.]

The disturbances in 1790 put a stop to this publication, which commenced in 1787; it now reappears, and is treated with fresh care.

In

In it are pointed out all the observations which occur in each month; and a table of the passage of the planets over the meridian, and of their altitudes, is given. At the end Mr. P. has added a history of the discoveries made amongst the stars before and since the invention of the telescope, and particularly of their change of light. He has remarked, that the star ϵ in the whale was only of the seventh or eighth magnitude at the beginning of 1790, though it was formerly of the third, and was of the fourth or fifth on the 6th and 12th of December 1789. The work concludes with a history of Astronomy for 1790, and amongst other things tables for finding the hour at sea, in any part of the world, by the sun's altitude, which are soon to be published. They were calculated by the wife of Mr. le Français, nephew of Mr. de la Lande.

Journal des Sçavans.

ART. XXVI. *Helmstadt.* Mr. Schroeter is publishing a grand work on the topography of the moon, under the title of *Selenotopographischen Fragmente*, 'Selenotopographical Fragments.' It will form one volume in 4to. of about 650 p. with 43 plates, engraved by Mr. Tischbein. We are given to understand, that it will contain much new information relative to the figure of the moon in general, and of its particular parts, founded on accurate observations, and mathematical principles, and a general map of all the mountains and cavities of the moon, with their heights and depths as measured with the telescope.

COMMERCE.

ART. XXVII. *Paris.* *L'Afrique & le Peuple Africain considérés sous tous leurs Rapports avec notre Commerce, &c.* Africa and its Inhabitants considered in all their Relations to our Commerce and Colonies. This Work contains the political and moral History of the Negroes; their Character, Genius, Manners, and Government; many Anecdotes not mentioned by any Traveller; and the State of our Commerce in that Country. The whole presenting in one political and moral Point of View the Abuse of exclusive Privileges, and particularly of those of the Senegal Company; and what that Society is, the Members of which style themselves Friends of the Blacks. Ornamented with six Copper-plates and a Map; and dedicated to the Commerce and Colonies of France. By Mr. Lamiral, late Commercial Agent in Africa. 8vo. 400 p. 1789.

The inhabitants of Senegal having commissioned Mr. L. to publish their remonstrances against the privileges of the company, he has printed an account of their grievances, and accompanied them with very extensive notes, in which he particularly delineates the inconveniences of exclusive privileges. He also endeavours to prove, that the slave-trade is not so great an evil to the negroes as supposed by their friends; and, inopportunately enough, attempts to cast suspicion on the designs of the society. Mr. L. appears to be well acquainted with the slave-trade, gives advice to merchants desirous of trading to Senegal, and shows, that with better management, the French might have acquired the rich gold mines, which are situated about two hundred leagues from their settlement in that country.

Journal des Sçavans.

ART.

POLITICAL OECONOMY.

- ART. XXVIII. *Œuvres de Jean Law, &c.* The Works of J. Law, Comptroller-general of the French Finances under the Regent; containing the Principles of Currency, Commerce, Credit, and Banks; with Notes. 8vo.

It would be difficult to find a better master than Law, with respect to the subjects of this work. The principal tract in it is his treatise on money and the bank of Scotland, to which the editor has added very instructive notes: the remainder consists of memoirs and letters addressed to the regent, in answer to questions he made L. Prefixed to the work is an excellent preliminary discourse on credit and banks by the editor.

Mercur de France.

CLASSICAL LITERATURE.

- ART. XXIX. *Leipfic. Anmerkungen und Abhandlungen, philosophischen und philologischen Inhalts, über Cicero's Bücher von der Natur der Götter, &c.* Philosophical and philological Remarks and Essays on Cicero's Dialogues on the Nature of the Gods: by C. V. Kindervater. Vol. I. 8vo. 328 p. 1790.

This first volume of the remarks promised by Mr. K. when he published his translation of Cicero's work three years ago, is employed on the first book. Its object is to examine and elucidate the author's ideas, point out and rectify historical inaccuracies, and explain difficult passages. We cannot say, that Mr. K. is always happy in his illustrations: yet we consider his work as valuable. He has succeeded best in his remarks on the history of philosophy.

Jen. Allg. Lit. Zeit.

- ART. XXX. *Hall. Demosthenis Oratio adversus Leptinem, cum Scholiis veteribus, & Commentario perpetuo. Accedit Ælii Aristidis Declamatio ejusdem Causæ. Cura Frid. Aug. Wolfii.* 8vo. 1789.

Mr. Wolf's design is to give editions of the Greek authors of a size convenient for schools, and a moderate price, without long and tedious commentaries. For this purpose new types have been made from those of Didot, and the present publication is given as a specimen. The typographical part is well executed.

Mr. Dupuy. Journ. des Sçavans.

ORIENTAL LITERATURE.

- ART. XXXI. *Frankfort on the Maine. J. D. Michaelis Orient. und exegetisches Bibliothek, &c.* Michaelis's Oriental and exegetical Repository. Vol. XXIV. Containing a septuple Index to the 23 preceding Volumes. 8vo. 348 p. 1789.

This index, compiled by Dr. J. J. Schmidt, and Mr. J. W. Stüber, consists of the following divisions. 1. Books reviewed. 2. Remarkable passages. 3. Hebrew and Chaldee. 4. Syriac. 5. Arabic, and 6. Greek works elucidated. 7. Works mentioned. Nine pages of errata, and additions relative to the comparison of Kennicott's *variantes*, with corrections mentioned in Vols. XI.—XV. We are thankful for what is done, but the index of words might have been more full.

Jen. Allg. Lit. Zeit.

ART.

ART. XXXII. Gottingen. *J. D. M. Neue Or. und ex. Bibliothek, &c.*
New Oriental and exegetical Repository: by the Same. Vols.
VI. VII. 8vo. 1790.

After some delay, this work again appears. Mr. M. has taken a coadjutor, who is not named, but whose criticisms, distinguished by a particular signature, are valuable. *Jen. Allg. Lit. Zeit.*

ART. XXXIII. *Abulfedæ Africa, &c.* Abulfeda's Africa: edited by J. God. Eichhorn. 8vo. 36 p. 1790.

This is in the original Arabic, *Al Magreb*, or Mauritania, is printed from a copy imparted by prof. Schnurrer, and is pretty correct. Passages not agreeing with the Latin translation are pointed out, and some emendations given. The Nigritia is taken from *Macrizi Historia Regum Islamiticorum in Abyssinia una cum Abulfedæ Descriptione Regionum Nigritarum*, lately published, but without corrections, which were much wanted. *Jen. Allg. Lit. Zeit.*

VOYAGES AND TRAVELS.

ART. XXXIV. Paris and Brussels. *Voyage au Pays de Bambouc, &c.*
Travels in the Country of Bambuck; to which are added interesting Observations on the Indian Casts, on Holland, and on England. 8vo. 358 p.

The first 62 pages of this book contain a description of the gold mines of Bambuck, two hundred leagues east of Senegal; with a history of the attempts made to penetrate thither at different times. The author, who, as we are informed, is Mr. Lacoste, assures us, that he resided there two and twenty months. As a proof of his acquaintance with the Indian casts, he says, that he has learnt their languages, read their books, and lived amongst them several years. The remarks on England and Holland were written in 1774. Amongst these he introduces some observations on the war in Corsica, all the operations of which were, according to him, greatly misrepresented in the Dutch gazettes. *Journal de Sçavans.*

P O E T R Y.

ART. XXXV. *Parma.* Mr. Clement Bondi has published a first volume of a translation of the *Æneid* into Italian verse, containing the first six books. His remarks on the translation of poetry are certainly just; but few, we fear, could execute what he deems requisite. The merit of his performance, however, is great; and it appears to us the best version yet published. *Jen. Allg. Lit. Zeit.*

D R A M A.

ART. XXXVI. Paris. *Théâtre Italien.* Jan. 28. *Le Convalescent de Qualité.* "The Convalescent of Quality," a comedy in two acts, in verse, by Mr. d'Eglantine, author of some other successful pieces, was performed for the first time, and well received. The piece has little plot, or action: its merit consisting in one character, in which Mr. E. has attacked with great force that ancient idol of nobility, favour, and oppression, before which the French had so long bent the knee. The person chosen for this purpose is a marquis, a violent aristocrate, who, having been confined by illness to his chateau, re-

turns to Paris immediately after the revolution, the circumstances of which had been carefully concealed from him by his domestics.

ART. XXXVII. *Théâtre de Monsieur*. Feb. 10. *Les Portefeuilles*, "The Pocket-books," a new comedy in two acts, by Mr. Collot d'Herbois, was represented with great success. With gaiety truly comic, it is extremely interesting, and paints in its proper colours that rage of stock-jobbing which is the pest of the capital, whilst there is not a single scene that may be deemed tedious, or that does not promote the principal action.

ART. XXXVIII. *Théâtre du Palais Royal*. Jan. 13. Though the subject of the *Menechmi* of Menander has been treated by many writers of eminence, Mr. Cailhava has ventured to reproduce it on this theatre. His piece, which he has styled *Les Menechmes Grecs*, "The Greek Menechmi," may be deemed almost a free translation of Plautus; and men of literature will certainly be pleased at his having strictly observed the chastity of the comic muse, and avoided every meretricious source of applause. All the dresses were designed from ancient medals.

ART. XXXIX. Stockholm. *Alexis & Natalia, or the Lover in Disguise*, a comedy in two acts, has been performed here with great applause. The subject is taken from Russian history. The czar Alexis Michaelowitz, as is well known, falling in love with the niece of his favourite Morisow, demanded her in marriage. On this occasion, the uncle, fearing the resentment of many families that might suppose their pretensions superior, counselled the czar to revive the ancient custom of inviting all the young damsels of quality in the nation to a feast, and choosing one amongst them for his bride. This feast took place in the year 1670. The author of the comedy has changed the czar's motive, making it a delicacy of sentiment in the prince, who wished to put the love of his intended bride to the test, by trying whether the temptation of a throne would be too strong for her attachment to him, whom she did not know to be the czar. His apprehensions of having tried her too far, and his satisfaction at finding her love superior to ambition, are well managed. The decorations and dresses in the ancient Russian mode were magnificent.

L'Esprit des Journaux.

E D U C A T I O N.

ART. XL. Zurich. Some Gentlemen, desirous of having a *Swiss National Play*, calculated for a private stage, and for boys of twelve or fourteen years old, have offered a prize of twelve Holland duc. [5l. 8s.] for that purpose. The copy-right to be the author's, except that a small number of copies will be printed for the use of the actors and audience. If two equally deserving the prize offer, a second of equal value will be given. Competitors must observe the following rules.

The subject of the piece must be taken from the history of Switzerland, ancient or modern, its civil wars excepted: not that it is meant to conceal the knowledge of these from youth, but because it is apprehended a piece formed from them may leave an improper impression on their minds. Not only poetical probability with respect
to

to persons introduced on the stage must be as far as possible observed, but also historical probability, with the manners and genius of the times. The language should be wholly that of the time chosen, or wholly modern: and dresses, &c. should be exactly described. The action must be such as to make no bad moral impression on the minds of the actors: not that bad characters are totally excluded, but, if introduced, they must be applied to good moral purposes. As there is an impropriety in dressing boys in female attire, or introducing girls on the stage, female characters are inadmissible. A small number of parts being inadequate to the design of exercising the talents of many boys, of two pieces in other respects equal, that which has most will be preferred. The action must not take up less time than two hours, or more than three, exclusive of the time passing between the acts. The more action, and the less declamation, the better.

The judges appointed are *Rathsherr Füssli, Prof. Hottinger, Prof. von Orell, & H. R. Maurer Lehrer an der Karol. Schule*, to the latter of whom the pieces are to be addressed before the end of September. The author's name must be in a sealed biller. *Jen. Allg. Litt. Zeit.*

MISCELLANIES.

ART. XLI. Leipzig. *Amalthea; für Wissenschaften und Geschmack, &c. Amalthea: for Taste and Science.* Published by C. D. Erhard, 8vo. 1789. price 8g. [1s. 2d.] the number containing eight sheets.

This periodical publication promises fair to be an useful work. Amongst the pieces that particularly deserve notice, are some reflections on the liberty of the press, and freedom of thought and speech, which contain almost every argument that has been adduced against restraining them, closely compressed, and delivered with animation. Letters from an old clergyman to the Prussian minister von Wöllner, on the edict of July 9, 1788, concerning religion. In these, written with spirit and freedom, though with much coolness of argument, it is maintained, that a religion propagated in spite of fire and sword, cannot require the support of magisterial authority, and penal laws; and that the interference of the civil power in its behalf is contrary to its principles. The utility of the fine arts, so generally admitted by the ancients, defended against the imputation of an immoral tendency, too commonly objected to them in modern times: by Heydenreich. And an essay on the respect due to laws, and the means of rendering them more effectual. *Jen. Allg. Litt. Zeit.*

ART. XLII. Breslaw. *D. Balth. Ludw. Tralles aufrichtige Erzählungen seiner mit Friedrich dem Grossen, &c. Unterredungen.* Dr. B. L. Tralle's faithful Narrative of his Conversations with Frederic the Great, Maria Theresa, and Louisa Dorothea, Duchess of Saxe-Gotha. 8vo. 160 p. 1789.

Dr. T. has intermingled with his narrative, an account of many occurrences of his own life, which will be acceptable to those who are curious concerning the lives of eminent physicians.

Jen. Allg. Litt. Zeit.

A P P E N D I X

T O T H E

N I N T H V O L U M E

O F T H E

ANALYTICAL REVIEW.

ART. I. *Sketches chiefly relating to the History, Religion, Learning, and Manners, of the Hindoos. With a concise Account of the present State of the native Powers of Hindostan.* 8vo. 422 pages. Price 6s. in boards. Cadell. 1790.

THE Greek and Roman historians, who have hitherto been almost our only guides through the dark regions of antiquity, have recorded little concerning the country of Hindostan. And though the East Indies have now been visited by Europeans for near three centuries, it is only a few years since this country began to be considered in any other light, than as an advantageous field of commerce. Of late, however, much laudable pains has been taken to investigate the history, and to obtain information concerning the customs and manners of the Hindoos, and other Asiatic nations. From authentic materials, collected by Brahmans in the Sanskreet language, a code of the laws of Hindostan was, about the year 1775, drawn up in the Persian idiom, and has since been translated into English by Mr. Halhed. A society was a few years after established at Calcutta, in order to make inquiries concerning the civil and military history, antiquities, science, and literature of Asia, which has made considerable progress; and it is said, that the president, Sir William Jones, as well as some of its other members, are now sufficiently acquainted with the Sanskreet language, to be able to translate it with facility. Major Rennel, several years surveyor general of Bengal, has given a good account of the local state of the country, in a map and memoir which he has lately published, and our geographical knowledge of Hindostan has been greatly improved in consequence of the embassies sent from Calcutta to Thibet and Poonah, and the marches of our armies in the late war with the Mahrattas across the Peninsula from the Ganges to Guzerat. Other intelligent persons, who have resided long in Hindostan, and visited the interior parts of the country, by speaking the

Oriental languages, and living in habits of intimacy with the native, have learned many things, with which the European world was before unacquainted.

From these and other authentic sources of information, the intelligent and ingenious author of these sketches has furnished the public with a very interesting account of the history and present state of the Hindoos. The work, which is drawn up with great correctness and elegance, opens with general reflections on the history and religion of mankind, in which the writer compares the several forms of religion and systems of philosophy, to prove that amidst all the speculations of philosophers, and the superstitions of the vulgar, the knowledge of the Supreme Being, which first appeared in the East, has always remained. After enumerating the principal sources of information concerning Hindostan, and giving a sketch of its history, the author goes on to describe the government, religion, manners and customs of the Hindoos; to mention some of the leading heads of their mythology; to treat of the learning, philosophy, and astronomy of the Brahmans; and to represent the present political state of the native powers of Hindostan.

The following extracts will give our readers some idea of the valuable contents of this volume. The principal cause of the immutable stability of character, which distinguishes these nations, may be seen in the following account of their casts. P. 107.

‘ The Hindoos are divided into four casts * or tribes, the Brahman, the Khattry, the Bhyse, and the Soodera. These casts are at present again divided into two parties, or sects, though we must suppose them to have been originally united. The one is called the Vishnou-Bukht, and the other the Sheeva-Bukht, or the followers of Vishnou, and the followers of Sheevah. The former distinguish themselves by painting the forehead with a horizontal line, and the latter with a perpendicular one †.

‘ According

* ‘ Diodorus Siculus erroneously divides the Hindoos into seven casts. Into this mistake he may have been led by the Chandalas, and the division of the Vishnou and Sheevah-Bukht, or by taking some of the tribes for casts.’

‘ † Besides the four casts above-mentioned, there is an adventitious tribe, or race of people, called in the Sanskreet, Chandalas; and on the coast of Coromandel, Pariars; who are employed in the meanest offices, and have no restrictions with regard to diet. Their number, compared with that of any other cast, is inconsiderable, and seems evidently to consist of those persons that have been expelled their casts, which is a punishment inflicted for certain offences. Were a Hindoo of any of the other casts to touch a Chandala, even by accident, he must wash himself and change his raiment.

‘ According to the Hindoo account of the creation, as contained in the sacred books, the Veds*, and explained in different Sastras†, Brama, or God, having commanded the world to be, created Bawaney, who, dancing and singing the praises of the Supreme, dropped from her womb three eggs upon the ground, from which were produced three beings, Brimha, Vishnou, and Sheeva. To the first Brama gave the power of creating the things of this world; to the second, that of cherishing; and to the third, that of restraining and correcting them.

‘ Brimha created the Brahman from his mouth: his rank was, therefore, the most eminent; and his business, to perform the rites of religion, and to instruct mankind in their duty.

‘ He created the Khatry from his arms; and his duty was to defend the people, to govern, and to command.

‘ He next created the Bhyse from his thighs and belly; and his business was to provide and to supply by agriculture and traffic.

‘ The Soodera he created from his feet; and to him devolved the duty to labour, to serve, and to obey.

‘ He then proceeded to create all other animate and inanimate things; and the Supreme Being infused into mankind the principles of piety, of justice, of compassion, and of love; of lust, of avarice, of pride, and of anger; with understanding and reason, to preside over and apply them.

‘ Brimha having reflected within himself, and being inspired by the *principle of wisdom*, wrote rules for the promotion of virtue, the restraining of vice; fixed the duties of the Brahman, the Khatry, the Bhyse, and the Soodera; and calling these wri-

raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is supposed in its consequences to extend even to another life, becomes more terrible than that of death.’

‘ The Veds, or, as pronounced in some parts of Hindostan, Beds, and on the coast of Coromandel Vedams, contain all the principles of their religion, laws, and government, and are supposed to be of divine origin. The Tallingahs, and Malabars or Tamouls, generally change the B into V, and terminate the Sanskreet words with an M.’

† ‘ Some of the Sastras are commentaries on the Veds, and have been written by different ancient Pundits. The Neetee Sastra is a system of ethics. The Dharma Sastra treats of religious duties, &c.

‘ Pooran, which we often find mentioned, literally signifying *ancient*, is a title given to a variety of works which treat of their gods and heroes.’

tings *Veds*, he delivered them to the Brahman, with power to read and to explain them*.

* The Brahmans shed no blood, and eat no flesh †; their diet is rice and other vegetables, prepared with a kind of butter called ghee ‡, and with ginger and other spices; but they consider milk as the purest food, as coming from the cow, an animal for whose species they have a sacred veneration §.

† All the Brahmans are not priests, yet all priests are Brahmans. Those who are not of the order of the priests are employed as secretaries and accountants in various civil departments; and there are instances of Brahmans being first ministers, not only to Hindoo princes, but even to Mahomedans, being preferred on account of their knowledge, sobriety of manners, and constant application. None of these, however, can be admitted into the priesthood, and in their appearance they are only distinguished from the other Hindoos by the mark on their forehead. They likewise abstain from eating any thing that has had life in it; and they meet with attention from the members of the other casts, though not in so great a degree as the priests. But those who are of the priesthood con-

* “The natural duty of the Brahman is peace, self-restraint, patience, rectitude, wisdom, and learning.”

† “The natural duties of the Khatry are bravery, glory, not to flee from the field, rectitude, generosity, and princely conduct.”

‡ “The natural duty of the Bhyse is to cultivate the land, to tend the catle, to buy and sell.”

§ “The natural duty of the Soodera is servitude.”

“A man being contented with his own particular lot and situation, obtaineth perfection.”

“A man by following the duties which are appointed by his birth, doeth no wrong.”

“A man’s own calling ought not to be forsaken.”

Bhavat Getta.

* The Brahmans only may read the *Veds*; the Khatries may hear them read; but the other casts may only hear the *Sastras*, or commentaries on the *Veds*.

† Porphyry and Clement of Alexandria, speaking of the ancient Brahmans, say, they drank no wine, nor eat any animal food.

‡ *Ghee* is butter melted and refined, which, thus prepared, may be kept a considerable time.

§ This veneration for the ox may have been ordained to preserve an animal from slaughter that is of so great utility to mankind, particularly in Hindostan, which is productive but of few horses comparatively with the number of its inhabitants. The respect which the Egyptians entertained for the same animal, may have been borrowed from the Hindoos, or have arisen from the same cause, which perhaps also gave birth to the bull of Zoroaster. In the code of Gentoo laws, we find, “that if any one shall exact labour from a bullock that is hungry or thirsty, or oblige him to labour when fatigued, or out of season, the magistrate shall fine him.”

fine

fine their attention to the performance of religious ceremonies, to the service of the temples, to study, and to the education of youth.

‘ Throughout the Hindoo laws, which were most probably composed by the Brahmans, reigns an uncommon degree of partiality to their cast. They claim a pre-eminence in rank, even to their princes, or rajahs, who are of the second, or Khatry cast. A rajah will receive, and taste with respect, the food prepared by a Brahman, but a Brahman dare not eat of any thing that may have been touched by one of another cast. In the administration of justice, the punishment of a Brahman for any crime is milder, and in general of a less disgraceful nature, than that of another man, for the same offence; and they have descended to the most minute circumstances, in order to preserve that deference and respect which they have established as their due.

‘ It is said, in their laws, “ If a Brahman commit a crime deserving of a capital punishment, the magistrate shall, to prevent his committing a similar crime in future, sentence him to perpetual imprisonment. There is no crime in the world so great as that of murdering a Brahman; and therefore no magistrate shall ever desire the death of a Brahman, or cut off one of his limbs.

“ Whatever orders such Brahmans as are Pundits shall deliver to the Ryots from the Sattras, the Ryots shall acknowledge and obey.

“ If a Soodera give much, and frequent molestation to a Brahman, the magistrate shall instantly put him to death.

“ If a Brahman go to wait on a prince, the servants and *derbans* shall not obstruct his entrance, but give him a ready admission.

“ If a Brahman be passenger in a boat, he shall not pay any thing to the waterman; and he shall enter and leave the boat before any other of the passengers,” &c. In settling precedence, and making way on the road, all are obliged to yield to the Brahmans*.

‘ The functions of royalty devolve without exception on the Khatry cast; and the possessions and authority of their rajahs are hereditary, descending in the line of legitimate male primogeniture. But as the right of blood descends only to *this* degree, in default thereof the prince may adopt any one of his kinsmen to be his successor†, who, from the time of his adoption, obtains the rights and the appellation of his son.

‘ The younger branches of the families of rajahs generally serve

* Diodorus Siculus, in speaking of the casts among the Hindoos, says, “ Primum est philosophorum qui ceteris, numero pauciores, supereminet dignitate. Hi ab omni opere immunes, neque serviunt cuicumque neque imperant.”

Diod. Siculus, Lib. II. cap. x.

† ‘ Instances of this kind frequently occur. Viziam-rauze, the present rajah of Vizianagaram, was adopted in preference to his elder brother Sittaram-rauze.’

in a military capacity, and have sometimes lands given them which they hold by a feudal tenure.

‘ All commercial transactions are committed to the Bhyse, or Bannian.

‘ The Soodera cast is by far more numerous than all the other casts together, and comprises the artisan, and the labourer of every kind. The mechanics and artisans are again divided into as many classes as there are professions; for the children are universally brought up to follow the business or profession of the father.’

From the author’s account of the religion of the Hindoos, it appears, that its original spirit and character is rational and sublime; but numerous facts, related in this volume, prove, that it is at present debased by the grossest superstitions. Nothing can exceed the extravagance of the penances which the devotees of the Hindostan religion practise upon themselves.

‘ I saw one of them,’ says our author, p. 127, ‘ who having made a vow to keep his arms constantly extended over his head, with his hands clasped together, they were become withered and immoveable. Not long ago, one of them finished measuring the distance between Benares and Jaggernaut with his body, by alternately stretching himself upon the ground and rising; which, if he performed it as faithfully as he pretended, must have taken some years to accomplish. Some make vows to keep their arms crossed over their breasts for the rest of their days; others to keep their hands for ever shut, and their nails are sometimes seen growing through the back of their hand; some are chained to a particular spot, and others never lie down, but sleep leaning against a tree.

‘ There are frequent instances of devotees and penitents throwing themselves under the wheels of the chariots of * Sheeva or Vishnou, when the idol is drawn out to celebrate the feast of a temple, and being thereby crushed to death: and not long since we saw an account of the aged father of a numerous offspring, who devoted himself to the flames to appease the wrath of a divinity, who, as he imagined, had for some time past afflicted his family and neighbours with a mortal epidemical disease.’

The sketch of the astronomy of the Brahmans is chiefly drawn up from *Voyages dans les Mers de l’Inde par M. le Gentil*; *Traité de l’Astronomie Indienne et Orientale, par M. Bailly*; and *Sir R. Barker’s Description of the Observatory at Benares, read before the Royal Society in 1777.*

With respect to marriage, the customs of the Hindoos are thus related:—P. 250.

‘ The Hindoos are so scrupulous with respect to the virginity of their brides, that they marry extremely young, although the consummation is deferred till the parties arrive at the age of puberty; nor will they marry a person with whom those symptoms have already appeared to which the sex is subject. Instances frequently occur of a man far advanced in life being married to a child of eight or ten years of age; and a widow cannot marry again, even

* ‘ These chariots are more properly great moveable towers, which require some hundreds of men to draw them.’

if the husband should die before she has attained an age proper to be admitted to his bed.

• The Hindoo women are not entitled to any inheritance. If a man dies without male issue, his fortune descends to his adopted son; or if he has none, to his nearest kinsman, who is obliged to maintain the women that belonged to, and were maintained by the deceased. And if there should even be no property, that duty falls upon those who enjoy the right of inheritance.

• The husbands in general do not receive any dower with their wives. But on the contrary, when a girl is demanded of her father in marriage, and his consent obtained, a present is made to him by the intended husband, as a sign that she thenceforward belongs to him.

• Many instances, however, occur of a rich man chusing a poor relation to marry his daughter, when he is at the expence of the wedding, and receives him into his house, or gives him a portion of his fortune. In that case the bridegroom quits, with certain formalities, the family of his parents, and enters into, and becomes one of that of his father-in-law.

• The marriage ceremonies are both tedious and expensive. Although the match be previously agreed on by the parents, the father of the boy goes with much formality and demands the young woman for his son. The answer is returned with equal ceremony, and many preliminary forms being observed, the day of marriage is fixed. It is celebrated at the house of the bride. Besides the usual rooms for receiving visitors, a large area is covered, and formed into a pandal, or great temporary hall, which is lined with white linen, or chintz, and hung round and decorated with garlands of flowers. The bride and bridegroom are seated at one end of it, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of Brahmans stand on each side of them. The relations and guests sit round the room on the floor*, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen.

A spot for performing the sacrifice is marked out in the centre of the room, with flowers distributed on the floor in various figures. If those who are to be married be of the Vishnou-Bukht, the Brahman who presides at the ceremony invokes Vishnou and Letchiney to be propitious to them; or if they be followers of Sheevah, he calls upon Sheevah and Gowry. The altar is then lighted, and whilst the Brahman reads passages from the sacred writings, he occasionally throws into the fire bits of sandal wood, benzoin, sugar, and other articles. Worship is performed to Bawaney, to Vishnou, and to Sheevah, during which, at certain intervals pointed out by the Brahmans, the bridegroom rises from his seat, and walks round the place of sacrifice attended by the bride. The principal Brahman then calls out to the father of the

* • Chairs are unknown, but in the possessions of Europeans; and to have a seat elevated above the level of the floor, is a mark of great distinction and superiority.

bride by his name, who going up to his daughter, takes her by the hand, and joins it with that of the bridegroom: then invoking some of the gods, he calls on them to witness, that he gives his daughter to be the wife of such a one, naming his son-in-law. The Brahman hereupon gives the taly, or gold ornament that married women wear round the neck, into the hand of the bridegroom, by whom it is tied round the neck of the bride; and she is thenceforward his married wife. He then swears before the nuptial fire, that he will be careful of, and kind to her: and leading her up to one of those stones that are used for grinding spices and other ingredients for some of their victuals, he places her hand on it, thereby implying the obligation she has contracted of taking care of his household concerns. A plate of dry rice being brought to the Brahman, he mixes it with saffron, and after having prayed to the gods, he throws a little on the shoulders of the bridegroom and bride. Grand processions are made through the town. The young married couple sit in the same pallankeen, attended by their relations and friends, some in pallankeens, others on horses and elephants; and so great is their vanity, that they frequently, at such ceremonies, borrow or hire numbers of those animals.

‘The rejoicings last several days. The evenings are spent in displaying fireworks and illuminations, and in seeing dancers, who accompany the dance by tunes suitable to the occasion. The whole concludes with presents to the Brahmans and principal guests, and alms to the poor. The presents to the guests generally consist in shawls, and pieces of muslin, or other cloths.

‘The marriage ceremonies are of course more or less pompous, according to the rank and means of the parties. But all pride themselves on being as sumptuous as they can.

‘When the bride appears to have arrived at the age of puberty, various ceremonies are again used. The parents receive compliments of congratulation, and the marriage is consummated.

‘When she becomes pregnant; when she passes the seventh month without accident; and when she is delivered of her child; there are at each of those epochs, ceremonies to be performed, and thanksgivings made to the gods.

‘On the tenth day after the birth of the child, the relations are assembled to assist at the ceremony of giving it a name. The Brahmans proceed to examine the planets; and if they be found unfavourable, the ceremony is deferred, and sacrifices performed to avert misfortune. When a fit moment is discovered, they fill as many pots with water as there are planets, and perform a sacrifice to their honour. They then sprinkle the head of the child with water taken from the pots; a Brahman gives it such a name as he may think the best adapted to the time and circumstances; and the ceremony is concluded with prayers, presents to the Brahmans, and alms to the poor.’

The practice of widows burning themselves on the funeral pile with the bodies of their deceased husbands, still exists. Our author gives the following description of such a ceremony, from the relation of a person of his acquaintance, who was present when it was performed. P. 261.

“A funeral

“ A funeral pile being erected on a piece of ground that was consecrated to the purpose, the body of the Rajah was brought from the fort, accompanied by many Brahmans, and others, and followed by the widow attended by relations of both sexes. Being arrived at the funeral pile, the body was placed on it, and certain ceremonies being performed, the widow took leave of her relations. She embraced those of her own sex; took off some jewels that she wore, and distributed them amongst them, as the last tokens of her affection. The women appeared to be greatly afflicted; some silently weeping, and others making excessive lamentations. But she was perfectly composed, smiled, and endeavoured to comfort them. She then advanced to the pile, and in a solemn manner walked round it. She stopped; and after contemplating the corpse, touched the feet with her hand, raising it to her forehead, and inclining her body forwards. She then saluted the spectators in the same manner; and with the assistance of the Brahmans mounted the pile, and seated herself by the side of the corpse. Some who stood near her with torches in their hands, set fire to it, and, as it was composed of dry wood, straw, and other such combustible materials, it was instantly in a flame. The smoke was at first so great, that I imagine this unfortunate young victim must have been immediately suffocated, which, I own, afforded me a sort of melancholy comfort, from the idea that her sufferings would soon be ended.”

Other similar instances are related from Holwell and Bernier.

Of the magnanimity of the Hindoos when influenced by a sense of religion, duty, and honour, the following are memorable examples. P. 301.

“ An Englishman, whilst on a hunting party, hastily struck a Peon*, for improperly letting loose a grey-hound. The Peon happened to be a Rajah-pout, which is the highest tribe of Hindoo soldiers. On receiving the blow, he started back with an appearance of horror and amazement, and drew his poignard. But again composing himself, and looking stedfastly at his master, he said, “ I am your servant, I have long eat your bread †;”—and having pronounced this, he plunged the dagger into his own bosom.”

P. 305. “ When a Hindoo finds that life is near its end, he will talk of his dissolution with great composure; and if near to the Ganges, or any other sacred river, will desire to be carried out to expire on its bank; nor will he do any thing to preserve life, that may be

* “ A Peon is properly a foot-soldier. Men of rank have always Peons in their service. They wear a sabre and poignard. They attend their masters when they go abroad, carry messages, and are in general extremely faithful. Those of the proper Hindoo casts will not do any menial office; but Europeans frequently take Pariahs into their service, whom they employ as Peons.”

† “ The expression literally is, *I have long eat your rice*. Sometimes it is said, *I have long eat your salt*, from the scarcity of that article in many parts of Hindostan, and the value consequently attached to it, from its being such a necessary ingredient in food.”

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in any way contrary to the rules of his cast or religion. One of the natives, who was employed in an eminent post at an English settlement, being prevailed on in a dangerous illness to receive a visit from an European doctor, it was found that by long abstinence, which in sickness the Hindoos often carry to excess, the stomach would no longer retain any thing. The disorder being of a putrid kind, the doctor wished to give the bark in strong wine; but the Hindoo positively refused to take it, notwithstanding many arguments that were used both by the doctor and the governor who accompanied him, and who had a considerable degree of influence over the Hindoo. They promised that it should remain an inviolable secret: but he replied with great calmness, that he could not conceal it from himself, and a few days afterwards fell a victim to his perseverance.'

P. 316. 'The Hindoos are great observers of decorum; their manners are unaffected; they possess much natural politeness, and have an extraordinary degree of caution in not saying or doing any thing which they imagine may offend. The Brahmans in general shew the least civility, which is owing to the precedence they assume over the other casts, and the deference that is continually shewn them.

'Some years ago, the governor of an European settlement was invited with some other gentlemen to a feast given by a Rajah on account of a wedding. It consisted, as their evening entertainments always do, of fireworks, dancing, and singing. The place where the Rajah received the guests, was a parterre, or small flower garden, surrounded by an arcade, or open gallery, spread with carpets, and, as is usual, these covered with white linen cloth. In the middle of the parterre there was a basin with a fountain. The guests entered by a gate in the centre of the building opposite to the side where the Rajah sat; and walking up through the parterre, saluted him, and took their seats in the gallery. An elderly man, after having paid his compliments to the Rajah, inadvertently fell into the basin. The attendants immediately ran to his assistance, and took him out. The words and looks of all the natives were highly expressive of concern; but when their anxiety had subsided, by being informed that he had not received any injury, they were not a little surprised to observe some of the Europeans in an immoderate fit of laughter, for which they were entirely at a loss to account.'

The following fact shows the present oppressed state of the peasantry in Hindostan. P. 333.

'The Riots, or cultivators of the ground, are now kept in many countries in a state of great penury and wretchedness; a melancholy reflection, especially when we consider, that on their labour depends all that we enjoy. I remember, in travelling, to have spoken by an interpreter, to some who were reposing themselves in the heat of noon in a Tope*, or grove, where I happened to halt.

* 'Topes are very frequent, and some of them are of considerable extent, containing perhaps 100 acres of land. They are generally either of Tamarind or Mango-trees planted in regular rows.'

They gave me an account of their fatigues and their misfortunes ; and, making use of some of those gestures that are common to the people of India, and often very expressive, one of them shewed me his feet covered with blisters by being alternately in the water and on the scorching ground ; and, pointing to some coarse rice and a few pepper pods, said, “ *This is all we have in return.* ” I am sorry to add, that I fear he gave too faithful a representation of the state of some millions besides himself.’

Is it possible to read this last story without an earnest wish, that the spirit of *political reformation* which has appeared in Europe may spread, till its healing influence reaches every wretched sufferer under despotic power upon the face of the earth ? M. D.

ART. II. *Tableau Pittoresque de la Suisse, i. e. A Picturesque Description of Switzerland.* By the Marquis de Langle. 8vo. 180 Pages. Paris, 1790.

THE Marquis de Langle is already known to the public, by his ‘ *Journey through Spain* ; ’ a work, which, like the present, is always gay and lively, and sometimes interesting.—He boasts of having rambled several times over Switzerland, and always on foot ; and observes, that his remarks are for the most part written without order and without connection, sometimes under the shade of a tree, and sometimes by the side of a rivulet.

The country from Saleure to Basil is, we are told, at once terrific and poetical : to the right and left nothing is to be seen but rocks, precipices, caverns, and ancient castles ; objects which excite the most romantic ideas. The subterraneous apartments at Liestal, create a certain degree of horror, and occasioned our traveller, on coming into the open air, to rejoice in his escape from the regions of darkness, and to exclaim with the English poet,

‘ Hail, holy light, offspring of heav’n ! ’

Basil, once fortified according to the most approved rules of the military tactics of former days, no longer exhibits the same formidable appearance as heretofore. Its towers are in ruins, and its parapets are allowed insensibly to decay. ‘ So much the better,’ says the Marquis ; ‘ Draw-bridges, bastions, red coats, buff belts, and fierce cocked hats, inspire the mind with a certain degree of melancholy, tighten the chest, obstruct the perspiration, and tinge all our ideas with the colour of blood. The heart contracts itself on entering a fortified place. I love to see ramparts nodding towards their fall—I love open cities ; draw-bridges, portcullises and bastions, seem always to augur misfortunes.’

After an eulogium in praise of the morning, ‘ when nature is young, is fresh,—I had almost said is a virgin,’ our author describes the beautiful and picturesque scene, presented from the window

window of the parish church of Wilde, and laments that one of the finest landscapes in the universe should be disfigured by a gibbet, placed within a few hundred yards of the eye of the spectator.

The lake of Biemme, in one of the islands of which Rousseau lived for some time, next engages his descriptive pencil. The lake of Thun, he says, ought to be visited by every artist who is in search of the beautiful, and the mountains of Gemmi, Grimsel, Turca, and St. Gothard, will present to him a true idea of the sublime. The picture of St. Nicholas, ascending to heaven in a coach, which is placed in the church of Dornach, excites his ridicule, and occasions a comparison between some of the legends of the church and the reveries of the koran, not at all favourable to the former.

The salubrity of the climate, and the bravery of its inhabitants, are the next objects that engage the attention of this agreeable, but desultory traveller. 'If we consult the history of France,' says he, 'we shall find that it was the Swiss alone who acquired the victories of Cerisoles, of Moncontour, and of Dreux; it was they who saved Charles ix. during his retreat to Meaux; it was they also who supported the monarchy in those unhappy times, when it was menaced with destruction by internal convulsions. Their whole history does not furnish one single instance of treason or cowardice. In Holland and Italy, and during the contest for the succession, troops belonging to the same canton, and commanded by friends, by relations, and even by brothers, were seen attacking each other with such fury, as to banish every idea of collusion and deceit.'

Some of the hospitals of Switzerland merit the highest commendations, while others are a disgrace to a humane and enlightened people. That of Berne, in its external appearance, seems to announce the palace of a sovereign, a degree of magnificence perhaps unsuitable to the genius of a republic, and justly reprehensible when the purposes of its erection are considered. The patients are nursed and attended by men instead of women, a regulation which must seem very improper to strangers; for we ourselves are of opinion, 'that a man appears awkward at making a bed, at preparing soup, or at presenting a basin of water-gruel.' The hospital of Fribourg affords a striking and deplorable contrast with the attention and cleanliness displayed in the former; for we are told, that one half of the aged and infirm sleep on the ground during the rigours of winter, are in want of fire, and never drink any thing but water. 'It is wine alone,' says the Marquis, 'that can re-animate and enliven these unfortunates! Wine is the constant friend of old men; it composes them, it *rocks* them as it were to eternal sleep, and generally obtains a few years of respite from the fangs of death. In refusing a little drop of wine to these miserales, it seems that they absolutely wish them to die, and

and that they would actually kill them if they durst.—The physician here is in his dotage, and as to the surgeon he is a common barber! The burial-ground is immediately before the hospital of Zurich, a situation strongly objected to, as it must necessarily hurt the feelings of the patient, and consequently retard his cure.

After a variety of reflections on the degeneracy of the Swiss; their attachment to spiritous liquors; their ecclesiastical and military establishments; the effect of brandy in exciting the bravery of an army; the hermits and hermitages, scattered up and down in the different cantons; the decline of agriculture, and the encrease of manufactures, the Marquis describes a national festival in honour of Swiss patriotism, which is celebrated every year at Arth, in the canton of Scheverick. This is a species of historical *drama*, in which William Tell and his son, with the patriots Staffaucher, Melchtal, and Furst, and Governor Grisler and his minions act the most conspicuous parts. In the first act, the Austrian Governor seizes on the house of Staffaucher, under pretence that it is too large for a private person; in the second, a pole is erected, on the top of which is placed the hat of Grisler, which every person is ordered to salute, under the penaky of being severely punished. William Tell, having refused to pay this degrading homage, is seized, and condemned to pierce an apple placed on his son's head with an arrow, which he executes with an ease and address that appears incredible. In the third act, the Austrians carry away the cattle from the plough of the venerable Melchtal, exclaiming, 'that the Swiss peasants should themselves be put into the yoke.' In the fourth, the union of the three cantons of Uri, Schivitz, and Underval, is projected; and in the fifth, a national diet is held, in which William Tell, the holy hermit Nicholas de Flue, with the three deliverers, being seated, they agree to establish the civil government of their native country, on the basis of public freedom and general happiness. The genius of Helvetia, carrying in one hand a shield, emblazoned with the arms of the thirteen cantons; and in the other a lance, surmounted by the cap of liberty, then makes her appearance; and after having, in a noble and enthusiastic strain of eloquence, inculcated the love of liberty into the minds of the audience, and an attachment to arms, as a means of defence against future tyranny, she closes her oration with the following apposite apostrophe:

'O Switzerland! sheltered by the buckler of heaven amidst your scattered vallies, you hear at a distance the feeble sound of devouring war! Your happiness consists in peace; sedulously then preserve that peace; it will avail you more than numerous armies of mercenaries, than fortresses beset with cannon, and treasures which but corrupt their possessors!'

Our extracts are taken from a translation of this amusing work, just published, which is executed with spirit and fidelity.

ART. III. *Beckford's Descriptive Account of Jamaica.*
 [*Concluded from p. 191.*]

IN the first part of his second volume, Mr. B. pursues a subject, which occupied a considerable part of the former volume, viz. the cultivation of sugar. This, however, is a subject of which an abridgement would give a very inadequate idea, and which would scarcely be interesting to the majority of our readers. The author occasionally intersperses his narrative with picturesque descriptions, which will probably be acceptable to the admirers of that species of writing. Concerning the produce of West India estates, the following extract will convey some information. P. 86.

‘ Ratoon canes will, upon all properties, and in all seasons, generally make the best produce ; yet are there exceptions to this rule.’

‘ An hogshhead an acre from ratoons, is what very few pieces upon an estate will yield : three quarters is a good proportion ; and half a hogshhead, I fear, will be above the common medium : and these proportions, within my experience, I have seldom known, for a number of years, upon the grofs, exceeded.

‘ Some properties have been known to make a hogshhead for every acre of canes that has been cut ; but as such favourable yielding has not come more than once under my knowledge, I am disposed to think it singular : and I have heard of others that have made an hogshhead of sugar, and a puncheon of rum, for every slave and head of cattle upon the plantation : but here I must observe, that I have taken it upon hear-say, but have not had an opportunity to substantiate the fact.

‘ Of the value of an hogshhead of sugar, much must depend upon the quality of the produce, and upon the size of the cask : sixteen pounds sterling is a good price, in the time of peace ; but in that of war, the first must be bad, and the last light, if it do not exceed twenty ; and some have been known to reach, if not to nett, more than double this last-mentioned sum.

‘ If a puncheon of rum shall give less than ten pounds, it is barely a saving price ; but during the last war, it frequently produced from fifteen to twenty pounds and upwards. In war-time, Jamaica is the best market for sugar, and London for rum : in the time of peace, I should prefer the former for both : the price is not only better for the first article, and the waste and drainage of the passage saved ; but the seller gains twelve pounds of nett sugar in every hundred weight, and is likewise allowed the value of the cask.’

Of the situation of the negroes, Mr. B. draws the following favourable picture : P. 151.

‘ The manner in which the negroes occupy themselves in their grounds is rather an employment than a toil, particularly if the wood be felled, and the land be cleared : but if they have heavy timber to cut down, the labour will be much, and the danger will be great ; for they often get maimed or killed in this precarious operation, in which are required not only strength and skill, but likewise foresight.

‘ They

‘ They generally make choice of such spots of land for their grounds as are encompassed by lofty mountains ; and I think that they commonly prefer the sides of hills which are covered with loose stones, to the bottoms upon which they are not so abundant. Some will have a mixture of both, and will cultivate the plantain-tree upon the flat, and their other provisions upon the rising ground ; and some will pursue a contrary method ; for in the choice as well as change of situation, they seem to be directed more by novelty and caprice, than by convenience or expediency.

‘ They prepare their land, and put in their different crops on the Saturdays that are given to them, and they bring home their provisions at night ; and if their grounds be at a considerable distance from the plantation, as they often are to the amount of five or seven miles, or more, the journey backwards and forwards makes this rather a day of labour and fatigue, than of enjoyment and rest ; but if, on the contrary, they be within any tolerable reach, it may be said to partake of both.

‘ On Sunday they carry their riches to market, for such the produce of a good ground to an industrious negro may with propriety be called ; and if they have only this day in the week, as is commonly the case throughout the crop, they must go to the mountains early in the morning to search for provisions, that they may be in time to barter or to vend them at the well-known town, and to which they will repair, although it should be ten, or even a more considerable number of miles from the plantation ; and it is astonishing what immense weights they will carry upon their heads at this extended distance, with what cheerfulness they will undertake the length, and with what spirit and perseverance they will overcome the fatigue of the journey.’

As we advance in the volume, we find some judicious remarks on the insalubrity of the climate ; among others, the following will probably be of some service to those who have occasion to emigrate : P. 301.

‘ Europeans stand in such dread of seasoning, that they too frequently, upon their first arrival, forego at once their former habits of life, and exchange the custom of good living and of exercise for the more pernicious ones of unnecessary abstemiousness and destructive repose.

‘ Excesses are, certainly, in all countries, and at all times, to be carefully and unremittingly eschewed : but it often happens that nature rather requires a regimen that will restore, than one that will debilitate, the animal system ; for the vigour of the nerves, when once destroyed by the sickness, and consequent languor of tropical climes, will seldom recover their former tone ; and hence it is that those liquors that weaken the stomach, such as raw and new spirits in particular, engender disorders of a painful and a fatal tendency, than which none has swept off a more melancholy proportion, in a given time, of Europeans, than the dry cholic, a disease which is now, in a manner, expelled from the country by the fortunate introduction, and more general use, of honest porter and Madeira wine.’

‘ The man who perseveres in a regular medium between abstemiousness and intemperance ; who does not dread the sun by day,
nor

nor brave the dews by night ; who is convinced that exercise conducts to appetite, and that that, undepraved, is the symbol of health ; who does not suffer fatigue to overcome his body, nor languor to depress his mind ; who does not encourage the little errors and omissions of his negroes to ruffle, to fret, and irritate, his disposition ; and who, more than all, does not murmur at the dispensations of Providence when he sees a valuable slave cut off by accident or disease—the man, I say, who can thus exercise his philosophy, may pass his life with as much health, and attain as vigorous an old-age in Jamaica, as the inhabitants can possibly do in any other clime.’

The reader will smile to find Mr. B. defending the slave trade on Christian principles ; for since they could not be instructed in religion in their own country, it is proper they should be removed to one where they will enjoy this benefit. Mr. B. denies the possibility of supplying the consumption of human life in the islands, without the introduction of foreign negroes. He alledges the faith of parliament as pledged to guarantee the property of the islands ; and observes, that if the negroes were to be emancipated, the white people would infallibly become their slaves in turn. The land in Jamaica cannot be wrought by freemen, the labour required is so severe. But what then becomes of the *humanity* of the slave trade ? The negroes, our author observes, upon the *generality* of estates, would not accept of emancipation. Then surely the planters may with safety make the trial, and save, according to the homely proverb, their meat and their manners. Mr. B. is equally against the plan adopted in the Spanish colonies, of permitting the negroes to *work out* their own redemption. He is of opinion, that if the Creole negroes were emancipated, they would soon solicit to become slaves again. The whole population of Great Britain, he states as unequal to the cultivation of the islands by white people. Though our author, however, does not approve of an actual abolition of the slave trade, he recommends a *prohibition of it for a few years*, ‘than which no measure could give more effectual relief to the planter ;’ and he is a strenuous advocate for a reformation in the treatment of these unhappy people. Indeed, such is the imprudence of the planters, that our author remarks that ‘many are brought to the grave by the disappointment and affliction which are too often the certain consequences of an improvident purchase of slaves.’ Of the various abuses of the slave trade, the following appears one of the most dreadful and most widely extended : P. 337.

‘The good negroes of a favourite country, let the price be what it will, are in general very soon disposed of ; the more indifferent ones will not be purchased with much avidity ; but the extent of credit, and reduction of terms, are temptations which those in the West-Indies who traffic in human flesh can rarely withstand : but those unhappy spectres that are become objects of commiseration from sickness, neglect, and want, and who perhaps at their departure from their native country, and before they

they fell under the inhuman gripe of commerce, were vigorous and healthy—these unhappy creatures, I had almost said these outcasts of interest, are frequently reduced to such a situation of bodily misery and mental despair, that their appearance alone, independently of the reflections it occasions, is sufficient to shock the eye of human nature, and would excite compassion to wish them, not an extended existence, but an early grave, in which they might bury at once themselves and their misfortunes.

‘Many of these poor wretches, too weak for exertion and reduced by hunger to the extremities of life, are seen lying about the streets without cloathing, without food, and without compassion; and it must surely be a slur upon our colonial laws, and a satire upon the humanity of individuals, if such objects are left to perish, unnoticed and unlamented.

‘Some have not language to express their wants, and some are too much exhausted to sigh out the tremors of complaint; but hold out, with a wistful and desponding eye, a withered hand, in feeble token of their sufferings; and implore, but too often implore in vain, with all the eloquence of silent sorrow and patient resignation, a drop of water, or a crumb of bread, to sustain their declining bodies in the last struggles of humanity, and to ward off for a moment the impending horrors of death.’

‘I know not any measure that could so effectually tend to the relief of the indebted planter, give so much quiet to his mind, and sunshine to his views, as a suppression, for a few years, of the introduction of African slaves; for if they be to be sold, let the terms be what they may, provided only that credit and time be given, there will be always found imprudent and ambitious men to purchase: and if the owners of the soil cannot make such acquired possessions answer, how are *those* to succeed who have not land, and are consequently without provisions, excepting such as they will be obliged to procure at an enormous expence in the country, and the resources of which are never sure?’

Mr. B. is decidedly of opinion that the capacity of the negroes is quite equal to that of the white people. The picture which our author draws of the desperate situation to which planters are frequently reduced by their European connexions is truly affecting. The following are the usual expences of a white establishment. P. 379.

‘Upon some plantations there are many white people engaged; and the full establishment will be found to consist of the overseer, with a salary from 100l. sterling, to two, three, or more; a distiller, with 40l. two book-keepers, with 30l. or 20l. a mason, a carpenter, a black-smith, and perhaps a cooper and a wheelwright, at different rates, from indentured servants at 50l. a year, to 100l. or more. For these the overseer provides; and these he directs and superintends in their different avocations. Upon some properties there is besides a doctor, upon a fixed salary; but otherwise he is allowed 5s. currency per head for every negro, and finds the medicines himself.

‘The above is a large establishment; and the average of estates in the Island are contented with an overseer at 100l. a year, and

one, or at most two book-keepers: but every white man will stand the property in the full amount of his salary besides.'

Mr. B.'s argument against the abolition of the slave trade, founded upon the evils to which the poor in other countries are exposed, is precisely the same in a moral view, as if a physician, whose efforts had been baffled by an inveterate gout, should pronounce it romantic and absurd to attempt the cure of a fever.

D.

ART. IV. *The History of the Bastille, with a concise Account of the late Revolution in France. To which is added, an Appendix, containing, among other Particulars, an Enquiry into the History of the Prisoner with the Mask.* 8vo. 437 p. price 6s. in boards. Cadell. 1791.

IN Art. II. of our Review for September, we have given some account of *La Bastille Devoilée*, or "the Bastille unveiled," a work from which the greater part of the present book is evidently translated.

The History of the Bastille now before us concludes at that period when cardinal de Fleury terminated his life and ministry together, but the original is carried down to the present times; and besides the lives of count de Paradés, Simon-Nicholas-Henri Linguet, &c. contains many interesting particulars. Our author, after recounting the real or supposed crimes of the various persons confined within the dungeons of this state prison from 1663 to 1743, proceeds to give an account of the events by which the late revolution was occasioned. As this is the sole part of the work, which we have not before taken notice of, we shall pay attention to it only.

We are told, that after the death of cardinal de Fleury, the number of persons confined in this and other state prisons in France, began greatly to decrease. Since that period, persecutions on account of religion have neither been frequent nor severe; the government was no longer conducted by a bigot; and Louis xv. instead of being guided by a confessor, was constantly under the influence of mistresses, who were every thing but devout. The manners of the court were consequently changed; decorum, and the duties of devotion, were less attended to; and the spirit of gallantry that prevailed in the preceding reign, in this degenerated into debauch. That awful respect for the opinions of the church of Rome, which formerly characterised the nation, began rapidly to decline; the pens of the most brilliant writers of the age were constantly employed to destroy it; and a sally of *wicked wit* was often found sufficient to throw ridicule upon prejudices, that till then had been held in the utmost reverence. The liberty

of the press was indeed denied, but books on all subjects, whether political or religious, were universally circulated throughout the kingdom, and the idea of restraint excited zeal to obtain, and curiosity to peruse them. Thus knowledge made a slow but an effectual progress, and its consequences soon became evident among all the different classes of the community.

Paris, which had hitherto been considered as containing all who were eminent for learning, was now rivalled, we are told, by the provinces, in which a number of men, born with genius, and undisturbed by the dissipations of a town life, gave themselves up in their retirement to the studies of the age, and who, if less polished, were perhaps more profound than their contemporaries in the metropolis.

In the course of their inquiries and reflections, they were naturally induced to compare the constitution and government of their own country with that of Great Britain. The most eminent works of the English *literati* were translated into the French language, and greatly admired by the men of letters, many of whom could read them, and relish their beauties in the original. From these they learned those noble sentiments of freedom which were one day to illuminate and to ennoble their nation. The principles imbibed from them spread their influence among the people at large, and they now began to bear with impatience those grievances of which they had long, but in vain complained.

The lower orders of the clergy were also discontented. They could not help comparing the penury they were obliged to endure with the luxury of those above them: such as were conscious of superior talents, felt the inferiority of their stations with indignation; hope, equally the parent of patience and of zeal, was denied to all, except the younger branches of the nobility, for whom the dignities and rich livings of the church were exclusively reserved. These, on the other hand, fascinated with the intrigues of the court, and the charms of the capital, and unmindful of the duties of their profession, always went to their flocks with reluctance, and quitted them without regret.

The same spirit had likewise pervaded the army. The French soldiers saw with indignation that their pay was less than that of the foreigners in the service of their country; and an order, issued from the war-office, precluding any, except the nobility, from the rank of an officer, took away from all the other classes the noblest stimulus of ambition. The regiments in general were commanded by young men, who only visited them for a short time in the summer, and who, instead of the frankness of a camp, brought with them the effeminate manners of a metropolis, and the insulting

affectation of superior importance. The moment that the time fixed by the regulations expired, they hastened back to the capital, and left the officers, on whom the discipline of the army depended, dissatisfied with a court, where desert passed unnoticed, unless patronized and protected by the countenance of a favourite.

‘The seeds of republican principles,’ says our author, ‘that were imported from the western hemisphere, found here a fertile soil; and all the fruit reaped from a breach of public faith and private honour, were notions of equality, a spirit of resistance to authority, disrespect for the established religion, an example of a successful insurrection, and an immense load of debt in addition to the burthens under which the kingdom already groaned.’

The finances too were greatly deranged. The public expenditure exceeded the public income. Money borrowed at exorbitant interest, anticipations of the revenue, and other palliative expedients, though they removed the catastrophe for the moment, augmented the distress.

The public credit was almost exhausted, and to remedy the disorders likely to ensue, an assembly of *notables*, selected from the different orders of the state, was convoked under pretence of *advising the king*, and actually assembled at Versailles on the 22d of February, 1787. The *real object* of this extraordinary convocation, was in reality to sanction a scheme projected by M. de Calonne, at that time minister of the finances. As this project affected the possessions of the church, it was of course violently opposed by the clergy, who were called upon to contribute to the exigencies of the state, in a regular and certain manner like its other members. But although all their arts and influence were employed to defeat an interference with a property accounted *sacred* by them, the minister would have prevailed, had he not found himself at this critical moment deserted by his sovereign.

The archbishop of Thoulouse, to whom the helm of government was afterwards confided, was an unpopular minister; and the clamours of the nation, who apprehended a general bankruptcy, having alarmed the court, this ecclesiastic was forced to retire, and the direction of the finances was immediately committed to M. Neckar, a man who had long been the idol of the people.

Nevertheless, the cry for the assembly of the states of the kingdom still continued to be heard from all parts of the empire, and every observing man foresaw a great political convulsion, which would be productive of some important change. The parliaments, which expected to sit and deliberate in conjunction with the states, in conformity to a precedent in the reign of Louis XIII. conjured the king to assemble this im-
portant

portant body. The superior clergy, and the nobles of distinguished rank and fortune, were lulled into a false security during this important crisis, and either remained in indolent inactivity, or if they acted, it was separately, and without any fixed or determinate plan.

The notables were again summoned, and met on the 6th of November, 1788, to consult on the mode of forming and assembling the states; but, contrary to the advice of a great majority of their members, it was resolved in the council, that the representatives of the *tiers etat*, or commons, should be equal to those of the clergy and nobility together. Accordingly, on the 24th of January, 1789, an order was issued for assembling the states-general of France, and a letter from the king appeared on the 27th of the same month, enjoining the observation of certain regulations on this occasion: these have been emphatically called the *death-warrants* of the monarchy.

The assembly being thus convoked by the royal authority, was opened with great pomp and solemnity in a magnificent hall that had been constructed at Versailles for its reception. The king on this occasion pronounced a discourse, which was at once expressive of the dignity of the monarch, and the kindness of the parent. The keeper of the seals followed his majesty in a florid oration, but the expectation of the audience was raised to the highest degree of impatience for that of the minister of finances. M. Necker at length arose; but his auditors were disappointed; and it was remarked, with astonishment, that before he had finished his speech, which was long and tedious, both the assembly and the court were tired.

Without entering into a history of the disputes between the *tiers etat* and the other two orders, about the mode of examining their powers, our author briefly observes, that on the 17th of June, 1789, the commons constituted themselves the NATIONAL ASSEMBLY, declaring that they were the representatives of the great body of the nation, and that there did not, and could not exist, any power between that assembly and the throne, to put a negative to its resolutions. On the same day they likewise declared, that the taxes and duties then existing, not having been authorised by the consent of the people, were illegal, but from the necessity of the case they confirmed them, and resolved that they should be collected until the day that the assembly might be dissolved, and no longer. It was however announced, a short time afterwards, that the king would go to the states, and hold a *seance royal*; in consequence of this the hall was shut, and the different orders were commanded by a message from his majesty to adjourn. The deputies of the third estate nevertheless went to the hall as usual, and on being refused admittance, assembled

at a tennis-court, where apprehending some violent act of authority, they took a solemn oath not to suffer themselves to be dissolved, but to meet wherever it might be possible, until the business for which they had been elected should be completed. The king soon after this visited the assembly, and among other things, declared the three distinct orders to be the only true representatives of the nation, and ordered them to be separate immediately.

As soon as the sovereign was gone the nobles left the hall, and all the ecclesiastics, except a few of the inferior classes, immediately followed: but the members of the *tiers état* remained, though frequently called on by the grand master of the ceremonies to retire, and before they departed, confirmed all their former decrees, and declared their own persons to be inviolable. On the 25th of June they were joined by forty-four members of the nobility, and several ecclesiastics; but the superior clergy, except the prelates who had gone over on the 22d, and a great majority of the nobles, were still resolved to remain separate. Two days after they were however prevailed upon, by a letter from the king, to join the commons, and thus form but one assembly.

Riots, occasioned by the scarcity of bread, and other causes, were at this time become frequent; and under pretence of preserving the city of Paris from fire, his majesty ordered a body of troops to be assembled in its neighbourhood. It was difficult to oppose any reasonable objection to the measure; but when it was known that the army about to be collected was to form a body of 30,000 men, with a numerous train of artillery, the National Assembly took the alarm, and conjured his majesty to countermand the orders that had been issued. M. Neckar was at the same time dismissed from all his employments; detachments of horse and foot patrolled through the capital; and a skirmish actually took place between the people and a party of dragoons in the *Place Louis XV.* Soon after this, an important and extraordinary event took place, which plainly points out to all monarchs the folly of relying on mercenaries, when, by the impolicy of their government, they have once quarrelled with their people. A party of the royal *Allemande* cavalry, that had been dispatched to disperse the mob, in coming upon the *Boulevard*, was actually fired upon by a detachment of the French guards, all of whom were now under arms in their barracks, and refused to obey their officers. During that night they mixed with the citizens, patrolled through the streets in company with them, and eminently contributed to the revolution.

In the morning the alarm-bell was rung; the inhabitants of Paris assembled, and a body of militia, amounting to 48,000 men, was instantly enrolled. On the same day the people began

began to wear a cockade of blue, white, and red ribbands, as a mark of their attachment to liberty; on the next they seized 30,000 stand of arms at the hotel of the invalids; and on that very afternoon, after a short siege, took possession of the Bastille. Immediately on this, the troops were ordered by his majesty to retire from Paris, the new ministry found themselves under the necessity of giving in their resignations, and a letter was dispatched to Mr. Neckar, inviting him to return and resume his situation.

This important revolution seems now to have been fully accomplished, and the quick decline of setting monarchy was perceptible to every one. An universal gloom reigned throughout the immense palace of Versailles. Not a minister remained about the person of the sovereign; and all the princes, with their attendants, were fled, except *Monsieur*, the king's brother. The spacious apartments were no longer filled with pressing courtiers; and some who had been accustomed to bask in the sun-shine of royalty, were the first to desert its cause.

We shall conclude this article with a description of his majesty's journey to Paris, partly because the original work from which this *seems* to be translated, appears to abound with authentic documents, and partly because this transaction has received a *high colouring* from the creative pencil of a celebrated and right honourable author.

The king was to go to Paris on the 17th in the morning; and however much he merited the affections of his subjects, anxiety was inseparable from the idea that he was to pass through a multitude in arms, most of whom were unacquainted with the management of them; many in a state of popular delirium; and some yet stained with the blood which it had madly led them to spill. The National Assembly appointed a deputation to accompany him. He left his palace about ten in the morning, without parade, without his usual guards, and surrounded by a body of armed inhabitants of Versailles on foot, who had insisted on attending him. When this motley but solemn procession set out, many of the ancient servants of the court, who never had seen their master visit his capital but surrounded with the splendor of the throne, and amidst the acclamations of his people, burst into a flood of tears.

About a league from the city he was met by a large detachment of Parisian militia, where the people that came from Versailles, and a few body guards who had followed the king, were desired to remain. The inhabitants of Versailles demanded hostages from the Parisians, as securities for his return; but the measure was absurd, and the idea improper. He was still obliged to go at a very slow pace, as many of this militia, like that of Versailles, were on foot. From the barrier to the town-house the whole way was filled with people, and lined on each side by men in arms: it is said on this occasion about 100,000 bore firelocks.

On some part of his passage he saw the cannon that had been taken at the Bastille, and at the Hotel of the Invalids; and about his coach were the soldiers, who a few days before enjoyed the distinction of being his guards. Throughout the immense croud reigned a profound silence; the usual exclamations of *Vive le Roi!* with which the air would at other times have resounded, had been prohibited, or were forgotten. The accidents that had been apprehended were now experienced; muskets were heard to go off; several persons were wounded; and a young woman of decent family, and mother of several children, was shot near the carriage of the king. He arrived at the town-house about half past four in the afternoon, having been above six hours in performing a journey which may be done in a little more than one. When he was seated, the mayor, Monsieur Bailly, according to custom, presented to him the keys of the city, at the same time pronouncing a complimentary speech. He afterwards offered him a national cockade, which the king put into his hat, and said, with a loud voice, "My people may always confide in my love for them." He heard several other speeches. Every one, who thought he spoke well, wished to say something. He approved of the nomination of M. de la Fayette to be commander of the Parisian militia, and of M. Bailly to be mayor; the former was his servant, and the consent for the appointment of the other was not yet thought needless. He shewed himself for some time at a window over the *Place de Grève*. *Vive le Roi! Vive la Nation!* was now proclaimed by innumerable voices; and having expressed his desire to return, he arrived at Versailles about eight in the evening." s.

ART. V. *A Statistical View of Germany in respect to the Imperial and Territorial Constitutions, Forms of Government, Legislation, Administration of Justice, and Ecclesiastical State; with a Sketch of the Character and Genius of the Germans, and a short Inquiry into the State of their Trade and Commerce; and also a distinct View of the Dominions, Extent, Number of Inhabitants to a square Mile, chief Towns, with their Size and Population, Revenues, Expences, Debts, and military Strength of each State.* By Thomas B. Clarke. 8vo. 266 pages. pr. 4s. in boards. Dilly, 1790.

MR. CLARKE, in prosecution of his design amply set forth in his title-page, introduces his subject with a general sketch of the German empire, of which he observes, P. 3.

That "its constituent states exhibit a circle of government, that comprehends the entire series from tyranny to democracy. The power of monarchy is disarmed of despotism, but the liberty of aristocracy is not fully restrained from licentiousness; while executive duties and imperial privileges have been clearly marked out for the one, and intermediate and independent importance between the sovereign and the people hath been strongly secured to the other. But the democratical states prove that the forms of free, possess the ends of absolute government. Tyranny and slavery,

slavery, insolence and submission prevail, instead of the good of subordination, or the ideal happiness of republican equality.

‘ We shall endeavour to unfold this maze of government, without entering deeply into detail, or remotely into causes. Gliding along the surface, we shall trace the ancient and successive forms of the German constitution, from its first sources to its settled limits, not resting, but touching on the summit of distant things. And we shall afterwards mark out more fully its present various and different extents.’

He traces the origin of the electoral dignity, and describes the election of the emperor, the relation that subsists between the emperor and the states of the empire, the rights of the emperor, the diet, or that assembly of the states in which the legislative power of the empire resides, the Imperial chamber, the Aulic council, the origin of the circles, the territorial government of Germany, the origin of free towns, and the ecclesiastical state of the empire. With regard to Hanover, he is more particular in his remarks than he is permitted, by his design, to be respecting the other states of Germany.

Mr. Clarke, from laws civil and ecclesiastical, proceeds to give an account of the character and genius of the Germans, P. 49.

‘ Government, laws, and religion, as they improve, must efface in all nations the traces of barbarity. But strong as is the hand of time, some prominent features of the German character, noble and commanding, remain unaltered.

‘ From the age of Cæsar to the present period, they have not degenerated from their ancestors in hospitality towards strangers, or fortitude against their enemies. Steady and persevering, they have, with bravery equal to their fidelity, evinced their attachment toward their sovereigns. Exalted with the spirit of liberty, or fired with the love of country, they have advanced through the thunder, unstained by the cruelty of war.

‘ In the operations of the mind they are said to be more laborious than bright, more imitative than inventive; but let us look back to the origin of printing, and of gunpowder, of etching and engraving, of the air pump, &c. &c. before we yield assent to this characteristic.

‘ As to letters, in no nation is learning so generally diffused or more highly honored. And from this literary protection and emulation proceeds that universal thirst for knowledge, which prompts the Germans to study all languages, and render into their own, every improvement which is made in every art and science by every nation; whereby the German is now become the key to universal literature.

‘ As to the polite arts, in music they stand unrivalled. When Handel tuned his strains to the Messiah, he raised an altar to himself, on which he consecrated their fame.

‘ If we consider the Low Countries as constituting part of Germany, in which empire they formerly were included, its claim to celebrity in painting is undeniably supported by the Flemish school.

school. But though it be not admitted that the Netherlands should at this day be comprehended in any view of Germany, and should the Flemish school refuse to impart its rays of fame, and cast a lustre upon Germany, yet its highest claims to celebrity rest upon the German genius, that of the immortal Rubens, its brightest ornament, and first support. He was born at Cologne.

Beside, where there is a similitude of natural, moral, and political causes, we may conclude on a similitude of events. And on this ground, it were no more than reasonable to advance an argument of, or at least no preclusion from, an aptness for the science. And Albrecht, Deurer, Mengs, and many others, rise to give authority to the remark.

‘In poetry they possess, perhaps, more force than sweetness, more of the sublime than the pathetic, more wild flights of fancy than touching softness, ideas moving sympathy, or delicacy of turn.

‘But take them all in all, where shall we meet their like again?’

On this picture, which wears, on the whole, an air of panegyric rather than of just discrimination, we cannot but observe, that the author has departed, in some instances, from that candid, chaste, and manly stile which, in general, runs throughout the work before us. It is, indeed, a very common, though a very silly propensity in authors, to exaggerate the features, and to over-colour their portraits, whether of nations or individuals. ‘In no nation,’ says he, ‘is learning so generally diffused,’ &c. We are greatly misinformed if learning be not still more generally diffused in France, Scotland, and Sweden; in which two last countries, a tincture of literature is possessed even by the peasants; while among the higher orders, and the inhabitants of cities and towns, there is as great an ardour (we do not say greater) of investigation and improvement as in Germany. He says that, ‘In poetry they possess more force than sweetness, more of the sublime than the pathetic,’ &c. The reverse of this is as often maintained; and, from the specimens that have come under our review, with truth, sweetness, pathos, touching softness, appear to us to be the greatest excellencies in the German poetry; under which name we comprehend all works of fancy, whether in verse or prose. It is a vulgar mistake to suppose that softness and delicacy are characteristic of the language, music, manners, and poetry so much connected with manners of the southerly; and force and majesty of those of the northern nations. Where is there, at this day, greater softness to be found, than in the remains of the Celtic music and poetry, in Wales, Ireland, and Scotland. The language of Russia is remarkably soft, and the native airs of Russian music are said, though simple, to vie, in point of soft pathos, with those of Italy; the language of Spain, on the contrary, though sonorous, affects majesty more than softness; and

and the Spanish airs, whether musical or poetical, are not so much distinguished by tender and plaintive pathos, as by vivacity and tumult of passion. We make these observations, in order to remind our very respectable author, Mr. Clarke, and others, that there is nothing that requires more caution and revision, than the drawing of national characters.

Mr. Clarke next gives an account of the resources of Germany in trades and manufactures, and from thence goes on to describe the particular states that compose the German empire, including all the countries of the Austrian and Prussian monarchies, their extent, chief towns, population, revenue, military force, government, polity, religion, manners, agriculture, productions, and commerce.

This is a curious, entertaining, distinct, and useful publication; and we may add, the more useful, that from its conciseness it may be soon read, and from its orderly arrangement, easily consulted on any of those particulars that fall within the compass of its design.

B. B.

ART. VI. *A short Relation of the River Nile; of its Source and Current; of its overflowing the Campagna of Egypt, till it runs into the Mediterranean; and of other Curiosities. With a new Preface.* Written by an Eye Witness, who lived many years in the chief Kingdoms of the Abyssine Empire. 8vo. 113 pages. Pr. 2s. 6d. Lackington. 1791.

A late celebrated traveller having turned the public attention towards the question concerning the sources of the river Nile, a piece upon the subject is here republished which made its first appearance in the year 1669. It was originally written by Father Jeronymo, one of those Portuguese missionaries, whom Mr. Bruce calls lying Jesuits; was translated by Sir Peter Wyche, at the request of the royal society; and was published by their order. It appears from this relation, that Father Jeronymo long ago visited the sources of the Nile, and gave an account of them nearly the same with that of Mr. Bruce; and that in many other particulars there is a surprising agreement between the narrative of this Jesuit, and that of the modern Abyssinian. Besides the question concerning the Nile, this pamphlet treats of the unicorn,—of Prester John,—of the Red Sea, and of palm-trees.

M. D.

ART. VII. *Various Tracts, concerning the Peerage of Scotland, collected from the Public Records, original Instruments, and authentic Manuscripts; to which is annexed an Appendix, containing many original Papers; and among others an authentic Account of the Foundation of the Principality of Scotland; with the Diplomas of sundry of the Nobility, particularly of those Peers whose*

whose Votes were objected to at the late General Election. 4to. 164 pages. Price 7s. 6d. sewed. Edinburgh, Watson and Co. London, Murray, 1791.

THIS work, of which the title in some measure expresses the contents, contains several interesting papers relating to Scotland, and among others, the translation of a letter sent in 1320 by the parliament of that kingdom to Pope John.

As this epistle, while it exhibits abundant proofs of national vanity, at the same time displays a passionate attachment to general freedom, and is remarkable on account of a passage that plainly affirms the rights of the people to be paramount to those of the sovereign; we shall here insert it for the gratification of our readers.

‘ To our most Holy Father in Christ, and our Lord John, by Divine Providence chief Bishop of the most holy Roman and universal Church, your humble and devoted sons Duncan Earl of Fyfe, &c. &c. &c.

‘ Most holy father and lord, we know and gather from ancient acts and records, that in every famous nation, this of Scotland has been celebrated with many praises: this nation having come from Scythia the Greater, through the Tuscan sea, and by Hercules’s pillar; and having for many ages taken its residence in Spain, in the midst of a most fierce people, could never be brought in subjection by any people, how barbarous soever; and having removed from these parts about 1200 years after the coming of the Israelites out of Egypt, did by many victories and much toil, obtain these parts in the west, which they still possess, having expelled the Britons and entirely routed out the Picts, notwithstanding of the frequent assaults and invasions they met with from the *Norwegians, Danes, and English*; and these parts and possessions they have always retained, free from all manner of servitude and subjection as ancient histories do witness.

‘ This kingdom hath been governed by an uninterrupted succession of 113 kings, all of our own *native* and royal stock, without the intervening of any stranger. The true nobility and merits of those princes and people, are very remarkable, from this one consideration, (though there were no other evidence for it) that the King of Kings, the Lord Jesus Christ, after his passion and resurrection honoured them, as it were the first (though living in the utmost ends of the earth) with a call to his most holy faith; neither would our Saviour have them confirmed in the christian faith by any other instrument than his own first apostle (though in order the second or third) St. Andrew, the most worthy brother of the blessed Peter, whom he would always have to be over us, as our patron and protector.

‘ Upon the weighty consideration of these things our most holy fathers, your predecessors, did with many great and singular favours and privileges, fence and secure this kingdom and people, as being the peculiar charge and care of the brother of St. Peter; so that our nation hath hitherto lived in freedom and quietness, under their protection, till the *magnificent* king Edward, father to the present

present king of England, did under the colour of *friendship and alliance or confederacy*, with innumerable oppressions infect us, who minded no fraud or deceit, at a time when we were without a king or head, and when the people were unacquainted with wars and invasions.

‘ It is impossible for any whose own experience hath not informed him, to describe, or fully to understand the injuries, blood and violence, the depredations and fire, the imprisonment of Prelates, the burnings, slaughterings, and robberies committed upon holy persons and religious houses, and a vast multitude of other barbarities which the king executed on this people, without sparing of any sex, or age, religion or order of men whatsoever.

‘ But at length it pleased God, who only can heal after wounds, to restore us to liberty, from these innumerable calamities, by our most *serene Prince, King and Lord Robert*, who for the delivering of his people, and his own rightful inheritance from the enemies hands, did like another *Joshua*, or *Maccabeus*, most chearfully undergo all manner of toil, fatigue, hardship, and hazard. The divine providence, the right of succession by the laws and customs of the kingdom (which we will defend till death) and the due and lawful consent and assent of all the *people*, made him our king and prince. To him we are obliged and resolved to adhere in all things, both on account of his right, and his own merit, as being the *person who hath restored the people's safety*, in defence of their liberties. But after all, if this prince shall leave these principles which he hath so nobly pursued, and consent that we or our kingdom, be subjected to the king or people of England, we will immediately endeavour to expel him, as our enemy, and as the subverter both of his own and our rights, and will make another king, who will defend our liberties: for so long as there shall but one hundred of us remain alive, we will never consent to subject ourselves to the dominion of the English. For it is not glory, it is not riches, neither is it honour, but it is liberty alone that we fight and contend for, which no honest man will lose but with his life.

‘ For these reasons, most reverend father and lord, we do with most earnest prayers, from our bended knees and hearts, beg and entreat your *holiness*, that you may be pleased with a sincere and cordial piety, to consider that with him whose vicar on earth you are, there is no respect or distinction of *Jew, nor Greek, Scots, nor English*, and that with a tender and fatherly eye, you may look upon the calamities and straits, brought upon us and the church of God, by the English; and that you may admonish and exhort the king of England, (who may well rest satisfied with his own possessions, since that kingdom of old used to be sufficient for *seven or more kings*,) to suffer us to live at peace in that narrow spot of Scotland, beyond which we have no habitation, since we desire nothing but our own; and we on our part, as far as we are able, with respect to our own condition, shall effectually agree to him in every thing that may procure our quiet.

‘ It is your concernment, *most holy father*, to interpose in this when you see how far the violence and barbarity of the Pagans is let loose to rage against Christendom, for punishing the sins of the Christians;

Christians; and how much they daily encroach upon the Christian territories. And it is your interest to notice that there be no ground given for reflecting on your memory, if you should suffer any part of the church to come under a scandal or eclipse (which we pray God may prevent) during your time.

‘ Let it therefore please your holiness, to exhort the *Christian princes* not to make wars betwixt them and their neighbours, a *pretext* for not going to the relief of the *Holy Land*, since that is not the true cause of the impediment: the true ground of it is, that they have a much nearer prospect of advantage, and far less opposition, in the subduing of their weaker neighbours. And God (who is ignorant of nothing) knows with how much chearfulness both our *king* and *we*, would go thither, if the *king of England* would leave us in peace; and we do hereby testify and declare it to the *vicar of Christ* and to all Christendom.

‘ But if your *holiness* shall be too credulous of the *English misrepresentations*, and not give firm credit to what we have said, nor *desist to favour* the English, to our destruction; we must believe that the *Most High* will lay to your charge all the blood, loss of souls, and other calamities, that shall follow on either hand betwixt us and them!

‘ Your *holiness* in granting our just desires will oblige us in every case, where our duty shall require it, to endeavour your satisfaction, as becomes the obedient sons of the *vicar of Christ*.

‘ We commit the defence of our cause to him who is the sovereign king and judge; we cast the burthen of our cares upon him, and hope for such an issue, as may give strength and courage to us, and bring our enemies to nothing. The *Most High God*, long preserve your *serenity* and *holiness* to his *holy church*.

‘ Given at the Monastery of Aberbrothock in Scotland, the 6th day of April, in the year of Grace M.CCC.XX. and of our said king’s reign the xvth year.’ s.

ART. VIII. *The History of Derby, from the remote Ages of Antiquity, to the Year 1791; describing its Situation, Air, Soil, Water, Streets, Buildings, and Governments; with the illustrious Families which have inherited its Honours. Also, the Ecclesiastical History, the Trade, Amusements, remarkable Occurrences, eminent Men, with the adjacent Seats of the Gentry. Illustrated with nineteen Plates.* By W. Hutton, F. A. S. S. 8vo. 320 pages. Price 7s. 6d. in boards. Robinsons. 1791.

THIS topographer seems to be one of those merry wags, who laugh at every thing themselves, and are determined at all events that others shall laugh too. The style in which he writes, is the *jocose*, with no slight dash of the *vulgar*. In reading his book we could not help fancying that we saw him walking round the streets and lanes of Derby, with a perpetual grin upon his countenance. Speaking of the castle, as the ‘ultimate indication of antiquity,’ he says, P. 23.

• If a reader should be so fond of antiquity as to merit the epithet of *an old castle-bunter*; if, like me, he has waded up to the neck in furze, to see the Ikenield-street; treasured up the jaw of a monk because the ground had preserved it a few centuries; dined at the king's-head, in Fenchurch-street, out of a shattered dish, in which queen Elizabeth breakfasted upon pork and peas, the morning she exchanged a prison for a throne; if he has dived into the bowels of the earth to bring up a Roman coin not worth three-halfpence; or preserved the fragments of an earthen vessel, out of which his great grandfather eat milk-porridge; he will not be displeased when I inform him, that he may find the vestiges of this castle in Mrs. Chambers's orchard, on the summit of the hill.'

This writer jests with dignities. Speaking of the *earls of Derby* he says; 'titles, like shoes, are subject to alter with use; the more they are worn, the less their value.' Even when writing concerning the church, he cannot command his countenance. P. 124.

'Matters, (says he) being settled in blood, the church may be fairly said to have been in a trance, till the reign of Henry the Eighth; during which time the pontiff exercised an absolute dominion, unknown in the history of man; even Christian *princes* were only gilded slaves: body, soul, conscience, and property, were offered at the papal throne. But, waking from her slumbers in the morning of letters, a dreadful contest ensued between Papist and Protestant; and the church was weakly supported by one of the most powerful elements in nature, *fire*. Victory, in the reign of Elizabeth, declared for the Protestants, and hierarchy erected her strong holds upon the ruin of the enemy.—The love of power is nearly equal to the love of life; the church and the crown entered into partnership, and ruled the people with an iron hand. The note of the day was *prerogative*. Nature recoils at oppression: if we tread even upon a worm, the feeble animal will return, as if to revenge its cause. The injured nation in 1642, after groaning forty years, threw off the yoke, when the *people of God* stepped forward, and over-turned the kingdom. Thus power, and the abuse of power, are synonymous terms.—These violent church-rulers gave way, in their turn, to a superior force in the beginning of Charles the second; when the hierarchy again, like a bed of mushrooms, recovered itself in a day, and bound the antagonist; over whom it yet holds the rod; but the gentle spirit of the times forbids the use: and now the taste of the day is mitres, crofters, robes, rochets, and glebe-lands.'

Our author chuckles over a good story: for example, the following, of a legacy left to pay people for going to church; P. 143.

'Robert Liversage, a dyer, of Derby, founded a chapel in this church 1530, and ordered divine service to be celebrated every Friday; in which were to attend thirteen people, of either sex, each to be rewarded with a silver penny; as much *then* as would have supported a frugal person. The porches, like those of Bethesda, were crowded with people, who waited for the moving of the doors, as the others for that of the waters. While the spiritual serjeant beat up for volunteers at a penny advance, recruits would

would never be wanting. A sufficient congregation was not doubted; nor their quarrelling for the money. The priest found his hearers in that disorder which his prayers could not rectify; they frequently fought; but not the good fight of faith; nor did ill-neighbourhood end with Friday. The hearer used to pay the preacher; but here the case was reversed. We learn that no scheme is so likely to fill a church as the silver penny; that good silver will *draw* more than good sermons: that no devotion is valid that is bought with a price; and that a penny will make a hypocrite.

The work abounds with other *curious* and *lamentable* tales, of witches, plagues, hurricanes, and murders; of Noah and his sons in an ark; hair breadth 'scapes in flying from steeples; surprising performances of strong men, and the like:—tales, which doubtless have been told, and will again be told, a thousand times, within the precincts of Derby; but which are, to say the least, too local to afford general amusement. The particulars of the rebellion in 1745 are told in a manner, which shows, that the pretender's old friends are not yet *all* dead.

The work concludes with brief memoirs of several eminent men; but the writer's talents are not of a kind to qualify him for becoming the biographer of a Linacre, a Flamstead, or a Whitehurst.

M. D.

ART. IX. *The Bruce; or, The History of Robert I. King of Scotland.* Written in Scottish Verse by John Barbour. The first genuine Edition, published from a Manuscript dated 1489; with Notes and a Glossary by J. Pinkerton. 3 vols. cr. 8vo. 636 pages. Pr. 10s. 6d. sewed. Nicol. 1790.

THE poem now presented to the reader, as we are informed by the editor and annotator in the preface, p. vii.

For the first time, in its genuine ancient dress, has already gone through about twenty editions in Scotland since the year 1616, in which the first edition that can be discovered was printed at Edinburgh, 12mo. But all these editions are modernized; and it was impossible, from them, to judge of the real ancient poem. The editor, zealous to give an edition of this interesting work, the most ancient production of the Scottish muse extant, in the very language and orthography of its author, had recourse to a manuscript written in 1489, preserved in the Advocates Library at Edinburgh; a collection which does great honour to that society, and to their country.—The transcript, taken *literatim* from the manuscript, has been sent to the press, as it came; and printed from it with the utmost exactness, even to the retention of small errors, which might easily have been amended. The only alteration from the original is the division into twenty books, with their arguments, now *adopted* and given for the first time; but which injures not a particle of the original text:—for the perusal of such a long work, of about 12,000 verses, without any pause or illustration, would have proved tiresome to the most patient reader;

reader; not to mention the superior clearness which such a division and analysis lend to a work of length, and the universal practice of antient and modern times in such cases.'

'This monument, the oldest of the Scottish language, in the opinion of the editor, may well bear company with the best early poetry which any modern country can boast.—Taking the total merits of this work together, he prefers it to the early exertions of even the Italian muse; to the melancholy sublimity of Dante, and the amorous quaintness of Petrarca, as much as M. Le Grand does a *fabliau* to a provençal ditty. Here indeed the reader will find few of the graces of fine poetry, little of the attic dress of the muse: but here are life, and spirit, and ease, and plain sense, and pictures of real manners, and perpetual incident and entertainment. The language is remarkably good for the time; and far superior in neatness and elegance even to that of Gawin Douglas, who wrote more than a century after. But when we consider that our author is not only the first poet, but the earliest historian of Scotland, who has entered into any detail, and from whom any view of the real state and manners of the country can be had; and that the hero, whose life he paints so minutely, was a monarch equal to the greatest of modern times; let the historical and poetical merits of his work be weighed together, and then opposed to those of any other early poet of the present nations in Europe.'

Thus far Mr. Pinkerton in the character of an editor and a critic. His conduct in the former capacity was judicious; his sentiments, in the latter, just, with the exception, perhaps, of what he says of the superiority of Barbour, in point of style, to Gawin Douglas. But, in the publication before us, Mr. P. appears chiefly as a commentator and annotator. And here we find very little that is at once just, new, and important: but much that is erroneous, stale, and trivial.

Barbour, speaking of the distemper that terminated in the king's death, says,

'This malice off endfundeyng
Begouth, for through hys cald lying
Quhen in hys gret myscheiff wes he,
Hym fell that hard perplexité.'—Book xx. l. 75.

That *lying* meant then, as it does now, *repose*, is evident from l. 661, B. XIII. and Mr. P. in a note here, and in another on l. 250 of the same book, affirms, that 'Robert's disease was the leprosy, occasioned by poor and hard living, while absconding from the English power.'—There is nothing more plain, whether we have regard to the term *endfundeyng*, or to the cause of the distemper, that it is not the leprosy that is meant by Barbour, but a *dysentery*, occasioned by cold quarters; by lying in wet and cold.—Mr. P. in a note on l. 172. B. VIII. says, 'dykes are ditches. In Scotland that name is now improperly given to walls.' The word *dyke* meant not only what is properly called a ditch or trench, but also the mound of earth thrown up on one,

or both sides of it, and which was often faced with turf, and sometimes with stones. This mound it was, that always formed the principal part, and at last came to be considered as forming, alone, what in Scotland is still called a *dyke*. The name dyke is given, not to walls in general, but to those mounds on the brows of ditches, or to mud or stone fences rising to the height of four or five feet. When fences rise to a greater height, they are called not dykes, but walls, as the garden-wall, &c. It is probable that Mr. P. has lived mostly in great cities and towns: for, with the manners, customs, and terms of the country-people; and, in general, rural œconomy, he seems to be but slightly acquainted. Yet, that the word dyke signified, even in the time of Barbour, the rampart as well as the moat, if we may borrow the language of fortification, he might have learned from the 176th line:

‘Sa hiew and hey the dykys war.’

As many of our annotator's remarks are erroneous, so others, though just, are obvious, even to childish simplicity. On the celebrated digression of Barbour in praise of freedom, ‘A! freedom is a nobill thing,’ &c. B. I. p. 225. he thinks it necessary to make the following note. ‘Our poet here *gives into* [enters upon] a moving digression in praise of liberty; and exposes, in striking colours, the miseries of slavery.’ Who does not perceive and acknowledge this? Because the colours are indeed in themselves striking, it was perfectly unnecessary to write a note for the illustration of their strength.—Of a manly and most animated speech of the king's, B. XII. l. 210. he says, ‘this long speech of the king's is far from being void of martial eloquence,’ &c. This is a just, but superfluous remark, and very many of this class are to be found in this edition of the Bruce.—Mr. P. has, in several instances, corrected Barbour in some slight deviations from the exact order of chronology. This is a task to which the talents and turn of our annotator are peculiarly adapted.—A great portion of his notes and comments are taken from Sir David Dalrymple's *Annals of Scotland*.—Our commentator has shewn that the scrupulosity of adhering to every letter in a *ms.* may be carried to an improper and ludicrous length, as well as the liberties of philologists in expunging, altering and transposing them. He is at a great loss what to make of ‘the vicar of Ouchternunse.’ He cannot find Ouchternunse. But within six miles of Dundee there are the parish and the church now, and formerly there was a vicar of OUCHTERHOUSE: nor can there be any doubt that this is the *Ouchternunse* that puzzles Mr. P. If he look again into the *ms.* he will probably find that the letters *nun* in Ouchternunse, bear a near resemblance to *hau*.

Mr. P. had he been conversant in the history of literature and philosophy, and known how the vicissitudes and progress

of

of these influence physic, law, divinity, government, historical and poetical composition, and, in general, human sentiments, manners, and affairs, would have found in the archdeacon, and grand glory of Aberdeen, who was deeply imbued with all the knowledge possessed by antient masters and modern commentators, an ample field for various reflection. But in accompanying this amiable, sublime, and cultivated genius in all his views and reflections on the life and death of the great king and deliverer of Scotland, he rises not above the ideas of a local antiquarian, and is continually upon the watch for an opportunity of catching at somewhat that may degrade the Celts and Scots, and exalt the Scandinavians and Picts.

B. B.

ART. X. *Whist: a Poem, in Twelve Cantos.* Crown 8vo: 194 p. price 5s. sewed. J. and B. Bell. 1791.

THE author of this poem is not destitute of talents for versifying; and truly he needs them all, when he undertakes to berhime the laws and maxims of the game of whist. The poem opens with an invocation to the spirit of Hoyle, and observations on the invention of cards, in which the writer describes, with some humour, the benefits which mankind have received from it. An agreeable tale of young Moody and his aunts, by whom the game of whist was first invented and practised, prepares the way for a full detail of the laws of whist; and a long course of rules is laid down respecting memory, judgment, and temper. The poem, when it becomes didactic, is tedious; but it is occasionally enlivened with pleasing fiction, and with reflections, in which the writer, not unsuccessfully, indulges a vein of ironical humour. The following digressive excursion to the play-house, in which the author proposes a scheme for the improvement of theatrical entertainment, will give the reader no unfavourable idea of his abilities, p. 64.

‘ When fresh from college, in the crowded pit,
I us’d at first with panting heart to sit;
Whilst all the charms theatric pleasures boast
Had not as yet their virgin graces lost;
And ev’ry word I from the stage could hear
Was boundless rapture to my youthful ear;
How often have I curs’d the buzzing sound,
Which flow’d continual from the boxes round!
And wish’d our fine folks would adopt the mode,
Which travellers report prevails abroad;
Where Whist thro’ all the night in silence reigns,
And ev’ry box a gaming set contains;
Who, while more serious scenes their thoughts engage,
Have seldom leisure to regard the stage.

N n 2

‘ But

' But now (for time increase of wisdom brings)
 How widely diff'rent is my sense of things!
 Since knowledge of the world enlarg'd my mind,
 And knowledge of the town my taste refin'd:
 Yet still I curse—but not the charming sound
 Which flows continual from the boxes round;
 I curse those rants of wild unmeaning rage,
 Which rise incessant from the noisy stage;
 Which o'er the sound of modish tongues prevail,
 Deprive me oft of many a curious tale,
 And drown the smooth address of many a peer,
 Before its meaning reach my anxious ear.
 Here let me pause, a project to explain,
 Which more than once has struck my fertile brain;
 And which to publish, my impatient mind
 May ne'er perhaps a fitter season find.

' That dome, whose managers incessant strive
 To keep the public appetite alive,
 And feed their guests, on each returning night,
 With varied treats of ever new delight;
 Where yet delight is often sought in vain,
 And languor and disgust too often reign;
 One simple change might to a temple turn,
 Where pleasure's lamp could never fail to burn.
 How rich a feast would ev'ry play become,
 If, like a pantomime, the scenes were dumb;
 And liberty of speech to none allow'd,
 But those distinguish'd from the vulgar crowd;
 Who, thron'd betwixt the galleries and pit,
 In vaulted cabinets of splendor sit!
 We should not then frequent the house to know
 What Hamlet said a thousand years ago:
 But flock to catch, in the politest way,
 The news and scandal of the present day.
 What perfect bliss from such a scheme appears
 To all our faculties of eyes and ears!
 The one delighted with the charms that flow
 From graceful action, and the pomp of show;
 The other ravish'd with the full display
 Of all that wit and elegance could say.

' A plan which promis'd thus their toils to ease,
 The slothful players could not fail to please;
 Nor would it cost them one triumphant hour,
 Or circumscribe that fascinating pow'r.
 For sure the SIDDONS, whose expressive eye
 Each pause of language can so well supply,
 Requires no succour from poetic art
 To rouse, to soften, or to tear the heart;
 Which, were it made of penetrable stuff,
 Would find her gestures and her looks enough.
 Nor less applause would crown the graces wild
 Of sportive JORDAN, Nature's charming child;

Whose

Whose romps, tho' mute, would be restless still,
 And all the house with endless laughter fill.
 But much as those would love the change who sit
 Or in the boxes, or the crowded pit;
 I fear those vulgar souls, who perch'd on high
 Behold improvement with a jealous eye,
 Would loudly all against the motion cry.
 But managers would from their duty stray,
 Did they to such a voice attention pay;
 Or risque offending the politer few,
 To please the taste of such a tasteless crew.
 Besides at times, or even once a week,
 A play for them might be allow'd to speak.
 The Orphan then, or some such vulgar thing,
 Might 'prentice girls and country boobies bring;
 Who there might all in maudlin concert whine,
 And wet their handkerchiefs at ev'ry line;
 And (silly souls!) to shew their sorrow, strive
 That she should die who never was alive:
 While we devoted the remaining nights
 To those refin'd and elegant delights,
 Which none can relish but the chosen band,
 The flow'r and cream of each admiring land;
 Who down the smooth expanse of fashion's tide
 In pleasure's painted barge securely glide,
 And o'er the glitt'ring wave in splendid triumph ride.'

After the amusement this poem has afforded us, we feel ourselves not disinclined to admit the author's own judgment upon his work, when towards the close he says,

' I paused, and what was done with joy reviewed,
 And thought it (if I here the truth may tell)
Hit off, upon the whole, exceeding well.'

M. D.

ART. XI. *Sacred Poetry, comprizing an entire System of divine Truth.* 2 Vols. fols cap 8vo. 333 pages. Price 6s. sewed. Edwards. 1790.

THESE poems are well calculated to illustrate and confirm the contempt in which Dr. Johnson held all the attempts of the moderns at sacred poetry. We would not be understood as giving our assent to the doctor's opinion in its full extent; our own language contains a number of excellent and sublime specimens of religious poetry, but it certainly requires a genius of no common sublimity to excel in this difficult track. To the author now before us we cannot with justice ascribe this rare and valuable quality.

The following poem, entitled the *Resurrection and Ascension*, is a favourable specimen. VOL. 2. P. 65.

' Angels, roll the rock away,
 Den of death, resign thy prey:

N n 3

See

See the Saviour quits the tomb,
Rising with immortal bloom!—*Hallelujah.*

Shout, ye seraphs! Gabriel, raise
Fame's eternal trump of praise:
Let the earth's remotest bound
Echo to the blissful sound! *Hal.*

Saints of God lift up your eyes,
See the conqueror scale the skies:
'Troops of angels, on the road,
Hail and sing th' incarnate God.—*Hal.*

Heav'n unfold its portals wide,
Matchless hero thro' them ride;
King of glory mount thy throne,
Boundless empire is thine own.—*Hal.*

Praise him, ye celestial choirs,
Praise and sweep your golden lyres;
Praise him in the noblest songs
From ten thousand thousand tongues.—*Hal.*

Ev'ry note to rapture swell;
Sing the pow'rs of death and hell
Dragg'd in chains behind his wheels,
Each the wound external feels.—*Hal.*

Truth, and piety, and love,
Sister cherubs from above,
Now shall visit earth again,
Shall in golden ages reign.—*Hal.*

Henceforth time's tumultuous tide
Placid, pleasant, pure, shall glide;
Till it join thy shoreless sea,
Ever blest eternity.—*Hal.*

Let Immanuel be ador'd,
Ransom, Mediator, Lord;
Let his praise thro' earth and skies,
In unbounded chorus rise!—*Hal.*

This work, which is elegantly printed, is attributed to Mrs. De Coetlogon.

ART. XII. *The Revolution, an Epic Poem. In Twelve Books.*
8vo. 251 p. pr. 5s. in boards. Johnson, 1790.

IF a good epic poem were produced in the present age, it is a question whether it would meet with the attention which it might merit.—As Mr. Burke observes, 'the age of chivalry is gone.' Above all things, an epic poem on a recent event is the most unfavourable to poetic genius. In reading of such events we want that minuteness of fact, that correctness of description, which prose alone is capable of affording; nor do the modern names and titles *slide* harmoniously in a verse, or *bitch* tolerably into rhyme. We are sorry to add of the poem before us, that the execution is as prosaic as the subject.

The

The poem commences with the first consultation of the lords Danby, Devonshire, &c. respecting the invitation to the Prince of Orange. The machinery is Christian, but the names are awkward, and they are not always strictly introduced according to the precept of Horace.

As a specimen, we shall select two passages; the one is our author's first employment of his machinery, p. 8; the other is a prophetic account of his present Majesty's illness, and the procession to St. Paul's. p. 42.

' Heav'n's high decree was to Japhetiel * known,
That William soon would fill the English throne;
He then, a watcher charg'd, with high command,
Among the radiant files, that round him stand.

' Haste, tell Terzilliel, with his banded pow'rs
To keep due watch, near Chatsworth's stately tow'rs;
This night conven'd, before the curfew rings,
Three peers decide the future fate of kings;
Squint-eyed Suspicion he must thence repel,
With her inquisitorial imps of hell,
And leave the king, impell'd by mere self-will,
The measure of iniquity to fill.

' Speeds the angelic courier, quick as thought,
And to Terzilliel thus the message brought,
Japhetiel orders thee, with banded pow'rs,
To keep due watch, near Chatsworth's princely tow'rs,
This night conven'd, before the curfew rings,
Three peers decide the future fate of kings;
Squint eyed Suspicion, ye must thence repel,
With her inquisitorial imps of hell,
And leave the king, impell'd by mere self-will,
The measure of iniquity to fill.

' With duteous care, Terzilliel, when he heard,
His watch to Scarsdale, from the court transferr'd,
For Danby, Devonshire, and Delamere,
In consultation deep, assembled there;
When Delamere, impatient of the yoke,
That his free spirit gall'd, thus bravely spoke.'

— — — — —
' Grateful and gen'rous then, as they are free,
Her people meet in festive jubile,
Thy landing in the West to celebrate,
By which their rights were fix'd in church and state.

' But, while the hours, in mirth and feast are past,
Dark clouds, at once, their prospects over-cast:
The Sov'reign, under Heav'n's chastizing hand,
Gives up his charge.—The laws are at a stand;
All on the Prince, as regent, cast their eyes,
Some, by a bill, his pow'r will legalize;
Some urge his claim, of right, to rule the state,
'Gainst which, both law and reason militate;

* The protecting spirit of Europe.

Dire are the party feuds, on either side,
But ere the constitution is destroy'd,
The king restor'd, again the sceptre sways,
'Thron'd in his subjects hearts, and all is peace.

' Loud acclamations, then, through Britain ring,
And echo all around, God save the king;
'Tow'r'd steeples high, the union flag display,
Illuminations, turning night to day,
While towns and cities emulative vie,
The public gratitude to testify.

' Such instances of popular applause,
Make rulers think themselves above the laws;
Not so, the king determin'd to postpone
All public cares, nor re-ascend the throne,
Till he, in person, to the King of Kings,
Prostrate at Paul's, his pray'rs and praises brings,
While Hallelujahs, in full chorus rise,
By Children hymn'd, like incense to the skies.

ART. XIII. *The Test of England; or a Dissertation on Human Authority in a divine Religion. A Poem, in six Books.* 8vo. 266 p. Price 5s. in boards. Taylor. 1791.

No writer of good taste will, we believe, ever attempt a dissertation in verse.—If it should possess argument, we fear the poetry will be proportionally flat—If illustrated with the natural ornaments of poetry, argument will generally be left in the lurch. Of the present work we can only say, the style is such that few readers we apprehend will have courage to put themselves in the way of being benefited by the arguments. B.

ART. XIV. *Collectanea Juridica. Consisting of Tracts relative to the Law and Constitution of England.* Volume the First. 520 p. price 6s. in boards. E. and R. Brooke. 1791.

WE have perused this collection of tracts relative to the law with great satisfaction, as it contains many important papers, some of which are now for the first time made public. We shall for the satisfaction of professional men, subjoin a list of the various communications of which this volume consists, and mark those numbers with asterisks which appear to be printed from original manuscripts.

1. Case of the Commendams before the Privy Council.
2. Vindication of the jurisdiction of the Court of Chancery, with the judgment given by King James, on occasion of the controversy between Lord Chancellor Ellesmere and Lord Coke.

- * 3. Lord Chief Justice Reeve's instructions to his nephew concerning the study of the Law.

4. Sir James Marriott's argument in giving judgment in the Court of Admiralty in the case of the ship Columbus.

5. The

5. The Duke of Newcastle's letter to Monf. Michell, in answer to the Prussian memorial, respecting the capture of vessels and property belonging to neutral powers in time of war.

* 6. An argument of Lord Bacon, when Attorney General, on the writ *de Rege inconsulto*, in the case of the grant of the office of Superseedeas in the Common Pleas, 13 James I.

* 7. Case on the validity of equitable recoveries, with the opinions of several eminent counsel thereon.

8. Opinions of several eminent counsel on the case of Lord Clive's jaghire.

9. Lord Hale's preface to Rolle's abridgment.

10. Case of Perrin and Blake in the King's Bench, with the arguments of the Judges therein.

11. Case of the Duchefs of Kingston's will, made in France, with the opinion of Monsieur Target thereon.

12. Case of Buckworth and Thirkell in King's Bench on a case of replevin reserved at the assizes for Cambridge, 25 Geo. III.

* 13. Case of Willoughby and Willoughby in chancery, on priority of mortgage debts.

* 14. Reading on the law of uses, by Serjeant Carthew, at New Inn, Michaelmas, 3 William and Mary.

* 15. Case of Bagshaw and Spencer in chancery, 22 Geo. II.

16. Case on the operation of the statute of uses, with the opinions of Mr. Booth, and other learned counsel, thereon.

17. Select cases determined in chancery, by Lord Hardwick, on the statute of Mortmain.

18. Decree of Lord Chancellor Northington in the remarkable case of North *versus* Reilly & al.

19. Case of West, *versus* Erelley, in the Exchequer, Trin. 1726.

* 20. Case of Atwood *versus* Eyre in chancery, on quashing a *significavit*.

21. Case in devise of real and personal estate, with Mr. Peere Williams's opinion.

* 22. Observations on the great expence of prosecuting suits at law, with a plan proposing a remedy.

23. Case of Elizabeth Dunn on a trial for forgery.

We shall here insert Lord Chief Justice Reeve's instructions to his nephew for the study of the law, now first published from a MS. in the possession of the editor. We are conscious that since the death of that learned Judge, many valuable works have appeared, and among others Blackstone's Commentaries, which his lordship would undoubtedly have recommended; but so few men of abilities have written on the important subject of *legal education*, that these directions cannot fail of being read with avidity by every young man destined for the bar.

‘ First read *Wood’s Institute* in a cursory manner with an intent to understand only the general divisions of the Law, and obtain the precise ideas used in it: for such terms as *Wood* does not explain as he goes along, *Les Termes de la Ley*, should be consulted, and for the more full and modern explanation of the same, *Jacob’s Dictionary*; but the authority of this latter must not be too implicitly relied on. The only reason why I mention *Wood* for the present purpose, is because the terms will be much better understood by observing with what latitude or restriction they are used in the course of this work, than by consulting any dictionary whatsoever; and in order to understand his chapter of conveyances, it will be necessary to call in the aid of some old practitioner who is your friend. If that advantage cannot be acquired, you must be contented with such light as you can strike out of the modern books of practice, *Bobun’s Institutio legalis*, *Jacob’s Attorney’s Companion*, last edition, &c. of these I can give no other character than Martial of books in general, *sunt bona quædam*, &c.; nor any other direction concerning the using of them, but that you must by the help of indexes take what is to your present purpose. This done, read *Littleton’s Tenures* without notes; consider it well, abridge such parts of it as the other books inform you is law at this day. Thus armed, venture upon *Coke’s Comment or Institute upon Littleton’s Tenures*, which being well understood, the whole is conquered, and without which a common sound Lawyer can never be made. To this all the faculties of the mind must be applied; with hearty attention it will not be found very difficult, with the preparation already prescribed. After the first reading of it, (for it will require many more than one) either abridge it throughout for common place, or compare it with some authentic abridgment, sentence by sentence; and by your own additions and corrections make it your own. To this purpose I recommend *Serjeant Hawkins’s Abridgment*, which will afford much light to my Lord *Coke*. This finished, I would recommend a second careful review of *Wood’s Institute*, with an intent to digest the several heads of the law, for the use of memory; and now it will be proper to read the more useful statutes at large, in the order in which he quotes them, and to examine the several books of reports, for the proof of his opinion, which alone is not authority, though he generally quotes very fair: and remember if you read any edition of *Wood*, wherein *Salkeld’s Reports* are not cited, to consult them under their proper titles, which may easily be done, he having put them into the form of a common place.

‘ During the second stage of study, many books may be brought in for variety, which will be very useful, and not interrupt the main scheme, as *Doctor and Student*, *Noy’s Maxims*, *Curson’s Office of Executors*, *Hale’s History of the Common Law*, principally; with *Finch’s Law*, and *Rolle’s Abridgment*, in the preface; in which last you will find the best scheme for studying the law now extant. It will about this time, and not much sooner, be proper to give diligent attendance on the courts of Westminster, and to begin orderly reading the several reports, which must be read and common placed in such manner as (by the experience which you will have

have of the nature of the study) you will be best able to advise yourself.

‘ My whole scheme, without naming many books, is no more than this :

‘ 1. Obtain precise ideas of the terms and general meaning of the law.

‘ 2. Learn the general reason whereupon the law is founded.

‘ 3. From some authentic system collect the great leading points of the law in their natural order, as the first heads and divisions of your future enquiry.

‘ 4. Collect the several particular points, range them under their generals, as they occur, and as you find you can best digest them.

‘ And whereas law must be considered in a twofold respect :—
1. As a rule of action :—2. As the art of procuring redress, when this rule is violated :—the study in each of them may be easily regulated by the foregoing method ; and the books so recommended will so carry on the joint work, that with this course, so finished, the student may pursue each branch of either to its utmost extent, or return to his center of general knowledge without confusion, which is the only way of rendering things easy for the memory.’

ART. XV. *A Law Grammar; or, an Introduction to the Theory and Practice of English Jurisprudence. Containing Rudiments and Illustrations of, 1. The Law of Nature. 2. The Law of God. 3. The Law of Nations. 4. The Law Politic. 5. The Civil Law. 6. The Common Law. 7. The Law of Reason. 8. General Customs. 9. Established Maxims. 10. The Roman Code. 11. The Canon Law. 12. The Marine Law. 13. The Military Law. 14. The Forest Law. 15. The Game Law. 16. The Statute Law. 17. The Municipal Law. 18. The Rights of Persons. 19. The Rights of Kings. 20. Civil Injuries. 21. Modes of Redress. 22. Crimes and Misdemeanors. 23. Modes of Punishment. 24. The Courts of Justice. 25. The Vocabula Artis. 26. A general Index. 8vo. 544 pages. Pr. 9s. bound. Robinsons. 1791.*

THE laws of this country are so frequently affected by the decisions of the courts of justice, and the acts of Parliament, which add every year to the bulk of our statute-books, that new collections and abridgements become indispensably necessary for the aid of the profession and the satisfaction of the public. The present work, which is convenient on account of its manner of arrangement, and the recent authorities every where introduced, seems to have been suggested by a book now before us, entitled ‘ A Law Grammar, by Giles Jacob, Gent. 1749.’ a little treatise which has always been held in considerable estimation,

ART.

ART. XVI. *Proceedings in a Cause tried at Westminster Hall on Wednesday, February 2, 1791, before Lord Kenyon and a special Jury, wherein Mr. Charles Ryland, Chief Mate of the Walpole East-Indiaman, was Plaintiff; and Mr. Henry Churchill, Commander of the above Ship, was Defendant; for an unjust and malicious Suspension.* Taken down in short-hand by W. Blanchard. 8vo. 96 pages. Pr. 2s. Richardson. 1791.

THE circumstances of this case, as stated by Mr. Erskine the plaintiff's counsel, are briefly as follows. Mr. Ryland having been appointed chief mate of the Walpole East-Indiaman by the owners, in opposition to the wishes of Capt. Churchill, who wanted to place a gentleman who had formerly sailed with him in that capacity, they left Gravesend on the 24th of March, 1789, and the ship had not proceeded on her voyage longer than the 19th of April following, when Capt. C. thought proper to suspend the plaintiff. Mr. E. asserted, and in this he seems to have been warranted by the subsequent evidence, that the captain sought every occasion to be offended with his chief mate, and that his suspension for carrying too much sail, at a time when even a *rope-yarn* was not damaged, could not be justified, as no part of his conduct afforded sufficient grounds for removing him from his station. Besides the disgrace attendant on such a humiliating situation, the plaintiff was deprived of his *privilege*, by which he incurred a heavy loss; his cabin was lessened in its dimensions, and he had the mortification to see Mr. Rutherford, the captain's friend, elevated to that post from which he had been so dishonourably dismissed. "Gentlemen," says the eloquent counsel, while addressing himself to the jury, "what must have been the feelings of a man in the silent hour of night, under these circumstances? During all that time what must have been the feelings of a wounded spirit? That *the longest day will have an end, and one day or another I shall come face to face, with my oppressor, before a jury of my country, where I shall have justice done!*"

Mr. Bearcroft, one of the counsel for the defendant, endeavoured to invalidate the testimony of the witnesses, who had been adduced in favour of the plaintiff, and called several of the officers of the Walpole to prove, that Mr. Ryland had been drunk while on duty, had given impertinent answers to his commanding officer, and had not behaved in a seaman-like manner, while off the salvages, at the time he was suspended; but he failed in establishing any of these points, and the jury, according to the recommendation of Lord Kenyon, brought in a verdict for Mr. Ryland, with 500l. damages, and costs of suit.

In the course of this trial one of the counsel for the defendant enquired of a witness, "if while they were near the salvages, Mr. R. ever went forward to the fore-castle to look at the compass?" This question, which evinced how little the

learned barrister was acquainted with nautical affairs, occasioned a hearty laugh at his expence.

ART. XVII. *A candid Enquiry into the Truth of certain Charges of the dangerous Consequences of the Suttonian, or Cooling Regimen, under Inoculation for the Small Pox. Recommended to the serious Consideration of Parents and Guardians, as being of the utmost Importance to the Welfare of the Rising Generation; with some useful Remarks on a successful Method, used some Years ago in Hungary, in the Cure of the Natural Small Pox, and tending to demonstrate the Benefit to be expected from a similar Method of Management under Inoculation.* By James M. Adair, formerly M. D. &c. 8vo. 37 pages. Price 1s. Bateman. 1790.

MR. ADAIR offers some objections to the cooling regimen as being too often applied, and hindering the necessary eruption of the variolous matter, the consequence of which has been a return of the disorder, in a dangerous shape. He is of opinion, that, without very unfavourable symptoms appear, the eruption ought not to be hindered, as there certainly is as little danger from 300 or 400 pustules as from three or four. The successful method practised in the natural small pox, which he recommends, is that of Dr. Fischer of Hungary, who published on the subject in 1748. 'As soon as the patient was seized with a fever, suspected to be that of the small pox, he was put into the warm bath, and continued there twice a day from half an hour to an hour and half, till the pustules were dry. The foods were broths, eggs, chickens, pigeons, and cray fish; and during the eruption and suppuration, milk boiled with sugar.' This practice was eminently successful in preventing the bad consequences of the natural small pox, and Mr. Adair thinks might be adopted with equal success in the inoculated kind. It deserves consideration as being so opposite to the more general practice of applying cold to the body in the progress of the disease.

C. C.

ART. XVIII. *New and old Principles of Trade compared; or a Treatise on the Principles of Commerce between Nations; with an Appendix, respecting* I. *The principal general Means of aiding Commerce.* II. *The Balance of Trade.* III. *The Pre-eminence of agricultural Industry.* IV. *A Comparison of Prohibitions, Bounties and Drawbacks.* V. *The Commerce of Grain.* VI. *Navigation Laws.* VII. *Laws concerning the Interest of Money.* 8vo. 123 p. pr. 3s. boards. Johnson. 1788.

THE work before us, as appears by the date of publication, had escaped our notice; but we now gladly bestow upon it, that

that attention which it appears to deserve. The author inscribes his performance to the marquis of Lansdown, and gives us to understand, in his preface, that he wrote, 'not so much to prove as to defend opinions.' This serves to account, in some measure, for his arrangement, which wants that unity and order we naturally expect in an original theory, or primary investigation.

The treatise, exclusive of the appendix of which the chapters are indicated by the title-page, consists of five chapters, the first containing a statement of the question, intended to be discussed, relative to the two systems of trade, viz. that of MONOPOLY *, common to all European nations, 'the general object of which has been to seek a great *variety* in the species of its productions; to procure sundry preferences for its favorites, either in buying or selling; and to employ bribes and penal laws (in some cases supported by expensive treaties) to remove the competition of foreigners;' and that of FREE TRADE, 'which preferring abundance to ostentation, would force nothing but a disposition to industry. Though the controversy,' adds the author, 'respecting these systems is of recent date, yet a just decision in it is, doubtless, as important an object in politics, as any that can engage us.'

CHAP. II. Of the true theory of commerce. Part of this we subjoin as furnishing a comprehensive view of that system, for which the author so strenuously contends.

'By commerce, I presume, is meant, that mode of acquiring the property of our neighbours, which depends upon a voluntary interchange with them of supposed equivalents. Pursuant to this definition, the true theory of this interchange, I think, may be comprized in the following sentence: *climates, soils, and circumstances, being differently distributed, and each contributing to man's accommodation, if every nation cultivates what is to itself easy or peculiar, all products will not only thus be most abundant, but likewise most various, and most perfect; and in order completely to diffuse them among industrious nations, nothing more seems requisite than the quicksighted interest of the trader, favored by facility of transport, by peace, and by commercial freedom.*

'I shall for a moment consider this as a self-evident proposition, in order to draw certain clear and natural corollaries from it, which seem to confirm its truth †.

'I. That nations should seek to augment the *total* mass and value of their commodities, rather than attempt to rival each other in any *particular* articles; or, in other words, should consult more to improve their own circumstances than how to oppose their neighbours.

'II. That statesmen should principally befriend commerce, by cherishing the *means* of production; and endeavour to fertilize the

* By the trade of monopoly the author uniformly means, trade restricted and conducted by political laws and regulations.

† Does not our author here reason in a circle?

soil of commerce, instead of regulating the species and the form of what it produces.

‘ iii. That the position, that nations flourish in proportion as their exports are many, and their imports are few, is inconsistent with the institution of commerce; commerce not only being meant to procure us enjoyments, but naturally consisting in that complete interchange of commodities which is thus objected to.

‘ iv. That if commerce implies exchange, an attempt to open or to seize fugitive channels for commerce, by the aid of expensive wars, before industry is ripe on *both sides*, with articles to be exchanged through the medium in question, is a measure that is premature and improvident; and that must often be the parent of useless strife.

‘ v. That, though industry is best employed upon home objects, yet it seems wisdom of a partial nature to force *one* set of subjects in a state, to give much of their property to *another* set, in return for little, by allowing them to buy and to sell only between each other; particularly as the export of what is *superabundant* in one country, in order to be exchanged for what is superabundant in another, must produce a double gain to the public, to wit, in the sale, and in the purchase.’

The remaining two corollaries are more properly observations, or reflections, arising out of the subject; and intimate, that the competition of the passions in trade is more fatal than the competition of commodities, since the productions both of nature and of art vary sufficiently, in every nation, to promise advantageous exchanges; and that, however distorted the state of our commerce be, in consequence of impolitic laws, it can never be too late for us to attempt a gradual and prudent return to common sense.

To the general spirit of this theory of commerce, we are persuaded, every unbiassed reader will give his assent; although aware at the same time, that the operation of these principles must always be influenced and modified by the particular circumstances in which a nation is placed, both with regard to itself, and to other nations. Of this theory the author attempts no positive proof, although all his reasonings tend to establish some conclusions derivable from it. ‘ I think it best,’ adds he, ‘ to leave it to the test of past experience, of common sense, and just sentiments.’

The following observation in this chapter, we think pointed and judicious.

‘ Though monopolies in favour of particular individuals, and high taxes upon foreign articles, often had place in early feudal times (arising rather from political motives, or motives of revenue, than from mercantile theories); yet the true æra, when a general systematic restraint was imposed upon European commerce, seems to have been when petty states (as well as individuals) in Italy and the low countries, as likewise in other parts, rose into wealth and importance by the apparent medium of a trade of manufacture and of agency. Neighbouring sovereigns, who were of themselves too prone to jealousy and avidity, to impatience, and the
use

use of force, when they became (were) urged by particular traders and interested grantees, seem to have thought of no other mode of rivalry in this situation, but such as was founded on violent laws for regulating trade; which laws being retaliated from abroad, and growing habitual at home, gradually and unfortunately became, with a few exceptions, universal in the western empires of the world."

Chap. III. enters upon a discussion of the various motives for the monopoly system, the principal of which, to the number of seventeen, the author details, and we must do him the justice to say, pretty successfully combats, as well those founded upon pretended national or individual interests, circumstances political or natural, as those occasioned by the operation of local or general causes.

Chap. IV. and V. contain some animated reflections, arising out of the preceding discussion, with a short application of them to the situation of Great Britain, who, it is contended, 'has the strongest grounds for confiding that the same causes that have produced her present commercial superiority in defiance of her narrow politics, will attend her more and more when favoured by liberal systems, the folly of our (her) neighbours especially considered.'

So far the treatise. In regard to the question discussed, we hesitate not to profess ourselves on the side of free trade, as far as it is compatible with justice and policy. There is no doubt but traders themselves are the best judges how to promote their own interest by causing trade to flourish; and that statesmen, who view its operations only at a distance, and are frequently misled by *ex parte* information, are more liable to injure than to benefit trade, by their regulations. But, as our author very happily observes in his preface, 'in tracing original principles, we must contemplate the *natural* circumstances of man; but in applying these principles to practice, we must consider his *actual* situation. In modern commerce we have to allow, not only for the pardonable errors of traders themselves, but for the faulty establishments they have made under the sanction of laws, or long-continued systems of administration. If we attempt violent and sudden alterations, we may be disappointed even in our pursuit of wealth, and we shall certainly injure the more weighty concern of justice. To attain therefore the knowledge of sound principles, is but a part of our object; we must know when and how to introduce them into action.'

In the appendix, the author considers several particulars, connected with the principles and discussions of his treatise.

Chap. I. relates to the principal general means of assisting an open commerce, and such of them as are enumerated, are chiefly

chiefly of an obvious and moral nature, and illustrated with many judicious reflections.

Chap. II. considers the celebrated system of the balance of trade, the grand object of which is to make the amount of exported exceed that of imported commodities, *in order that a balance may be receivable in gold and silver*. This the author ably controverts upon the principles, that only a certain stock of specie is requisite in a given state of society; that when there is an overflow of it, no injury can accrue from regularly emitting a proportion of that superfluity; that a favourable balance of trade is as profitable, when in goods, as in specie, because goods will generally produce bullion when wanted, as currently as bullion will produce goods. He recommends it to trading nations to look more at the *sum total* than at the *balance* of their exports, as it is possible for commerce to decline every day in its mass and amount, and keep rightly balanced at the same time in its proportions. That no accurate ideas can be formed of the balances of trade from custom-house documents, appears from the following instances adduced by our author.

1. In the year 1785, when the commercial arrangement with Ireland was an object of discussion, a committee of the privy council, in their report of the first of March, state, among other inconsistencies, 'that if they are to rely on the accounts stated in Ireland, the balance of trade between Great Britain and Ireland is *much against Great Britain*; if on the accounts of the British custom-house, the balance is *greatly against Ireland*; and yet, in the most capital articles of Irish export, it appears by the British accounts, that more has been imported from Ireland into England than appears by the Irish accounts to have been exported from thence into Great-Britain, &c.'

'2. In regulating our commerce with Portugal, in 1787, administration adhered to the accounts furnished by the factory at Lisbon for 1785, in preference to those of the custom-house, which differed from the first considerably as to our exports, and by *one-third* as to our imports.

'3. The custom-house papers respecting our total imports for 1783, which were twice called for by the house of commons, first on the 29th of July 1784, and then on the 2d of February 1787, differ from each other by no less a sum than 769,283l.

'4. Between the statements of Mr. Baring, in his *Principles of the Commutation Act, &c.* and the custom-house reports, relative to tea, there exists a difference of nearly two millions of pounds.'

We thought these facts worthy to be noticed for their singularity. They shew in what manner some of our national estimates

mates are kept, and what dependence is to be placed on their numerical statements. The basis of just calculations as to commerce cannot be from such accounts, which must rather embarrass and confound the conclusions of experience and mercantile knowledge, than assist and extend them, as they ought to do, and as they would infallibly, were they kept with due attention, and on a more comprehensive plan.

In Chap. III. our author successfully demonstrates the pre-eminence of agriculture over other pursuits of industry, by a well-conducted investigation of its peculiar advantages, and by solid arguments against the objections commonly urged to its disparagement, neither of which our limits will permit us to detail. We would just observe, that there is one argument for the permanent superiority of agriculture over the pursuits of trade, which our author seems to have overlooked, although to us it appears an important one; namely, that the wealth acquired by manufacture and commerce is generally absorbed by agriculture, that is, changed into land, and landed property, from the large and expensive improvements carrying on in trading countries, is ever rising in value.

Chap. IV. gives a short comparison between bounties, prohibitions, and drawbacks, with some sensible remarks.

Chap. V. enters largely upon the commerce in grain, which the author contends ought to be free, principally on two accounts: 1. that by means of access to the markets of all nations, the supply of grain to each may be kept as much without fluctuation in its quantity and price as possible; and 2. that from the same beneficial access to markets, constant motives may be given to extend and perfect the production of grain, for the better support and increase of general population." Perhaps few national concerns have been objects of more anxious attention to legislatures than the trade in corn, and yet their regulations have not unfrequently failed of their effect, or operated in a manner the reverse of what was intended. The corn-bill now agitated in parliament, although far removed from that unbounded freedom contended for by our author, yet is of a more liberal tendency, and shews a more comprehensive attention to the general good than former bills of this nature; but this is not the place to enter into a comparison.

The author furnishes us with tables of our exports and imports in grain from 1697 to 1765, by which there appears a considerable balance in our favour; but had he carried his researches a little farther, he would have found that, since that period, this balance has declined, and turned against us. This particularly appears from the report of a committee of parliament, appointed to collect data for the present corn-bill.

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This chapter is concluded with a few shrewd observations on the commerce in cattle and fodder, which are included in the general system of commercial liberty.

In Chap. VI. concerning the navigation laws, our author delivers some opinions, which to those who have been accustomed to consider these laws as the most admirable effect of political wisdom, will appear bold and innovating; but we mean not to infer from thence that they may not be well founded, or that they are not worthy of the most deliberate discussion. They are singularly acute, and we refer our readers for them to the work itself.

In the concluding chapter, respecting the interest of money, the author neither adopts decisively the opinion of Sir Josias Child, who is for an uniform and depressed rate of interest, nor that of Mr. Bentham, who is for the abolition of all limitations of the rate of interest by law, but throws out a few remarks on both sides of the question, inclining however rather to the latter.

We have thus gone through somewhat at length, and been liberal in our extracts from this small volume, because we conceive subjects so immediately connected with the grand business of the nation, and thereby with its prosperity, to be of the greatest importance. We cannot close this article, however, without remarking, that we think the work would have been executed more happily, had the style been less embarrassed by parenthetical clauses; had it been free from an occasional harshness and obscurity; had such obsolete words as *onerous* and *devastating* been left out; had many of the assertions and propositions, which appear too general and abstruse, been illustrated and confirmed by examples, and by references to history and facts, in the manner of Dr. Smith, whose sentiments are here generally adopted; and had there been more of a plan in the arrangement, so as to have incorporated the appendix (which occupies 82 pages), and many of the notes with the treatise, and thus avoided perplexing the reader with complicated and frequently recurring references. We had almost forgotten to mention that our author, who ever speaks of the value of peace, as one impressed with a due sense of its importance, intimates his intention of publishing a short treatise, under the title of *PACIFIC PRINCIPLES*. U. U.

ART. XIX. *An Historical Report on Ramsgate Harbour: written by Order of, and addressed to the Trustees.* By John Smeaton, Civil Engineer, F. R. S. and Engineer to Ramsgate Harbour. 8vo. p. 85, and a Map of the Downes. pr. 1s. Sewell. 1791.

MR. SMEATON, whose narrative of the building of the Edystone light-house was noticed in our review of last month, in the report now under our inspection, gives an historical account

count of the construction of Ramsgate harbour, an undertaking in the course of which he also found frequent opportunities for the display of his talents as an engineer.

The expediency of a port to shelter our shipping when unable to remain in the Downs, has long been an object of great importance to the commercial interests of this country; but the want of a situation strongly pointed out by nature was probably the reason why we have not heard of any attempt towards it in the early periods of our history. It has been said that in the time of Edward VI. something was done towards forming an harbour at Sandwich; that in the reign of Elizabeth, commissioners were appointed to take a survey, and give their opinion on the propriety of constructing an harbour near Sandown castle; and that in 1706, a plan, report and estimate were delivered for a new harbour, to open from Sandwich into the Downs. The advantages resulting from such an undertaking were indeed so evident, that petitions were delivered to the House of Commons for this purpose in 1736; and in 1744 that House presented an address to the King, in compliance with which, proper persons were appointed by the Admiralty for surveying the adjacent coast. In consequence of their report, it was proposed to carry out two stone piers, each 2,096 feet in length from the shore, into 12 feet depth at low water, and to have a clear opening between the heads of 300 feet; the estimate for this work was 389,168*l.* 13*s.* 2*d.* exclusive of the value of the grounds to be purchased, and the scite, as had been before pointed out, was proposed to be a spot between the town of Sandwich and the Downs, near Sandown castle. However, notwithstanding the great national object to be achieved, and a resolution of the House of Commons expressly in its favour, the whole affair seems to have lain dormant, and would in all probability have been soon entirely forgotten, had not the public been roused to a more serious consideration of this subject by a violent storm which happened upon the 16th of December 1748, by which a prodigious number of vessels were driven from their anchors; it happened, however, that being forced upon the South coast of the isle of Thanet, several found safety in the little harbour of Ramsgate. This circumstance, which seemed plainly to indicate and point out that place as a proper asylum for the reception of vessels when in distress from bad weather in the Downs, had its proper effect, and accordingly the merchants, owners, and masters of ships having petitioned the House of Commons on this subject, it was resolved, after due consideration, to construct a harbour on this spot, and an act accordingly passed in 1749 for this express purpose.

The trustees appointed in consequence of this act, nominated a committee to view the spot where the new harbour was intended to be made, and after examining the proper persons,

sons, reported that the entrance ought to be in a S. S. W. direction, for the convenience of the shipping. This important point being settled, after taking the opinions of several surveyors, it was at first resolved at a meeting on the 12th of January 1750, that the East pier should be constructed of stone, and the West of wood; but it was afterwards determined that they should be both of stone. This great work seems to have been conducted with uncommon industry and success, until the 14th of December 1753, when it was moved and carried, at a general meeting of the trustees, that the harbour should be contracted to 1200 feet in width; and this being confirmed on a future day, the proposed alteration which seems to have originated with Mr. Ockenden the chairman, appeared so injurious to several merchants, masters, and owners of ships, that they petitioned against it to the House of Commons. In consequence of this application, the proceedings of the trustees were laid before parliament, and in 1756 a bill was brought in for the future regulation of the harbour; this, however, did not pass into a law, but the farther progress of the works was stopped for some years. At the recommencement of the undertaking in 1761, the necessary erections seem to have been carried on with alacrity, but it was a mortifying circumstance, that no sooner had they begun to bend the walls towards one another so as to afford protection as a harbour for shipping, than the sand collected in such quantities, as to threaten entirely to choak up and render their labours useless. A hopper and two lighters were employed to remedy this grievance, but as these proved ineffectual, it was resolved by the committee to procure the assistance of Mr. Smeaton, who accordingly met them at Ramsgate in April, 1774, and made a report in October following, in which he proposed a method of procuring "an artificial backwater," by means of a basin and sluices, so constructed as to cleanse the harbour of the sand and silt. Part of this gentleman's plan was accordingly adopted *, the walls for the basin were erected, and the proper gates and sluices constructed.

In consequence of these judicious arrangements, success at length seemed to smile upon their labours, and from this æra "Ramsgate harbour began to put off that forlorn appearance of a repository of mud, and to assume a more respectable look than it had for fifteen years past." It was now thought necessary to erect a store-house for the reception of goods that

* An artificial back-water was procured in conformity to Mr. S.'s plan, but his proposition for containing it in a basin, divided in the middle, and so contrived as to cleanse out the silt by the occasional influx of the water into either partition, was not agreed to, although it would have prevented the expence of cleansing the reservoir.

might be occasionally put on shore, and a dock for the repairing of vessels; the first of these objects was accomplished without any obstruction, but the second was exceedingly difficult in its execution, as the springs at the bottom percolated through the chalk on which the foundation was built, and displaced the blocks of stone that had been used as pavement for the bottom. Wooden beams were at length substituted with success on Mr. S.'s recommendation.

It being now found that the outer harbour was so agitated during stormy weather as to be dangerous to the shipping, to remedy this defect it was resolved to carry out a pier 350 or 400 feet long in a proper direction from the East head; Mr. Smeaton accordingly drew up a plan for this purpose, and as it was found difficult to remove the stones which obstructed the foundation, by the usual method of *tongs*, he made use of a square chest of *cast iron*, in the manner of a diving bell, for this purpose, which was so contrived that the men were supplied with a constant influx of fresh air by means of a *forcing pump*, worked in a boat, stationed on the surface of the water.

In 1789, the works of the advanced pier were nearly completed; no less than twelve *caissons* had been sunk during this and the preceding summer; the sluices also were found to answer so well as to keep the harbour free from *sullage*; the channel on the eastern side had become so deep, as to be capable of receiving ships of 500 tons burthen, and upwards, and this place had been proved so admirably adapted as a shelter for shipping, as to have already been the means of saving eight or nine thousand valuable lives, besides property to the amount of between three and four hundred thousand pounds sterling.—In January 1790, several heavy gales at west having obliged a large fleet of merchantmen to leave the Downs, many of them entered Ramsgate harbour, so that 160 sail took refuge there at one time, the greater part of which lay in the basin; the advanced pier was then above high water mark, and the harbour remarkably still and quiet.

We are happy that a scheme on which so much money has been expended, seems at length to be productive of real benefit to the nation, and that the advantages resulting from Ramsgate harbour have slowly but regularly been made evident to the commercial part of the kingdom. This little book, while it displays the inventive genius and wonderful resources of Mr. Smeaton the engineer, will no doubt have its effect in silencing the clamours of the ignorant, and the misrepresentations of the malevolent, as it contains a plain and simple narrative of the numerous, novel and unparalleled difficulties encountered by the trustees, and of the indefatigable industry, perseverance, and ability, by which they have been overcome.

ART. XX. *Seven Prophetical Periods, or a View of the different Prophetical Periods mentioned by Daniel and St. John, wherein the Events that have happened under each Period, are briefly stated from History, and compared with the Predictions.* By the Author of *Speculum Britannicum*. Quarto. 264 pages. Price 7s. 6d. in boards. Robinsons. 1790.

WE have often wondered how it happens, that so many of our modern English writers continue to waste their time and their talents, in commenting upon the books of Daniel and the Revelation; which, for almost eighteen hundred years, have been rocks, on which all the best interpreters have, more or less, shipwrecked their reputation.

The writer of the volume before us, is, however, rather the historian of the voyages of preceding navigators, than an original adventurer. It was Mr. Burton's *Analysis of Two Chronological Tables*, that first excited his 'endeavours towards a further discovery of the scriptural prophecies, and their several periodical years from the birth of Christ; and to recommend the serious consequences attending thereon, when time will be no more, and immortality will become the reward of the just made perfect.' Preface, p. ii.

Our author takes it for granted, that the scriptural chronology, from the creation to the birth of Christ, is fully settled from the Hebrew accounts.—

'But,' (to let him be read in his own words, Pref. p. iii.) as chronologers have so widely differed from each other in the computation of time, from the creation to the birth of Christ; and as Usher's computation of 4004 years, from the creation to the birth of Christ, is [also] taken from the Hebrew, or judaical account; and Mr. Burton's Tables and his solar period of 7448 years, and his acquired, (or rather paschal) period of 532 years, and his lunar period of 7980 years, are all exactly from the same Hebrew chronology, it is submitted, that if these several computations should also conform, in like manner, to the several prophetical periods now under consideration, and all should coincide, each with the other, these principles will, I hope and believe, be confirmed by every true believer. And as the difference between the Greek and other scriptural chronologies, particularly the Samaritan, is very great, and has created much confusion; and as St. John's 42 months were promulgated in his Revelations. at the age of 96, very little more than a century after the *annus confusionis* of Julius Cæsar's chronology, which encreased the number of solar days in each year about five days and one quarter, to make further confusion; it may not be an impropriety, to consider whether St. John's distinction of the solar days in his 42 months, namely, 1260 days, might not be, among other motives of greater concernment, made to expose the errors of Julius Cæsar's chronology, in support of the Hebrew. Every assistance to make one uniform chronology throughout the world, must be desirable; and in order thereto, I have presumed to try my success [*sic scribitur!*] towards it, and have begun

my enquiry from Mr. Burton's *Essays on the Prophecies of Daniel and St. John*, and his several appendixes and supplements, which, I find, have been published at distant times, long before his Analysis, and which want to be put together more uniformly.

In the pursuit of these researches, Bishop Newton's *Dissertations* have been my conductor, and Bishop Hurd's *Discourses*, my finisher*.

We "hope and believe," that our readers will readily dispense us from giving any more specimens of our author's style; and that they will even pity us, on our being obliged, as reviewers, to travel over 264 pages of a similar complexion. We hasten, therefore, to the *Prophetical Periods*; of each of which we shall give a very brief account.

1st Prophetical Period. This period of 3444 years, called by our author *Daniel's times*, commences at the birth of Christ, and ends at the beginning of the last great day; which, joined to the years from the creation to the birth of Christ, form the solar period of 7448 years. It must not, however, be imagined, that *Daniel's times* comprehend even the former number of years. They reach only to the first downfall of the Jesuits in 1764. But $1764 + 666$, the number of the beast in the Revelation, $= 2430$; when Antichrist is to be revealed. Then $2430 + 6$, the term of the war and destruction of the beast, $= 2436$, or the commencement of the millennium. Then, $2436 + 1000$, the duration of the millennium, $= 3436$, the year of the seventh vial and of the seventh trumpet. Then, $3436 + 7$ days, i. e. seven years of silence, and one day, i. e. one year of acceptance, $= 3444$, or the last day. To which add the years elapsed from the creation to Jesus Christ, namely, 4004; the sum total is the solar period 7448. Q. E. D.

2d Prophetical Period, or Daniel's 2300 Days, i. e. Years. These year-days, according to our author, commence at the total destruction of Jerusalem by Adrian, A. C. 136. But $136 + 2300 = 2436$, or first resurrection. Then $2436 + 1008$, the periodical times of the millennium and days of silence and acceptance, $= 3445$, or the second general resurrection. But $3445 + 4004$, the years from the creation to Jesus Christ $= 7448$, the solar period!

3d Prophetical Period, or Daniel's and St. John's 42 Months. The 42 months of Daniel, are neither months, nor weeks, nor days, nor years; but a period of 1176 years; commencing at the birth of Christ. The 42 months of St. John are a period of 1260 years. But $1176 + 1260 = 2436$ or the first resurrection, &c. &c.

* This is not to be taken literally; for we learn in the next paragraph, that, in his further search, he met with *Morsels of Criticism* by Mr. King. [see our Review, Vol. 1. p. 16.] from which he received much instruction and satisfaction.

4th Prophetical Period, or Daniel's Happy Day. This happy day, according to our author, is the same with the day on which St. Paul's Man of Sin, or Antichrist, is to be revealed; corresponding with the year of Christ 2430; six years before St. John's happy day, or the first resurrection.

5th Prophetical Period, or the Seals and Trumpets. This period begins in the year 96, when St. John wrote his Revelations. But $96 + 22$ years, or the opening of the first seal, $= 118$, $+ 20$ years, or the opening of the second seal, $= 138$, $+ 30$ years, or the opening of the third seal, $= 168$, $+ 76$ years, or the opening of the fourth seal, $= 244$, $+ 16$ years, or the opening of the fifth seal, $= 260$ years, $+ 52$ years, or the opening of the sixth seal, $= 312$, $+ 25$ years, or the opening of the seventh seal, $= 337$, $+ 57$, or the sounding of the first trumpet, $= 394$, $+ 18$, or the sounding of the second trumpet, $= 412$, $+ 56$, or the sounding of the third trumpet, $= 468$, $+ 100$, or the sounding of the fourth trumpet, $= 568$, $+ 44$ years, or the sounding of the fifth trumpet, $= 612$, $+ 150$ years, or the sounding of the sixth trumpet, $= 762$, $+ 519$ years, when the Euphrates became a boundary to the Turks irruptions into the east $= 1281$, $+ 391$ years or the conquest of the Turks $= 1672$, $+ 92$ years, or the downfall of the Jesuits $= 1764$, $+ 666$ the number of the beast's decline $= 2430$, $+ 6$ years of war and destruction of the beast $= 2436$, $+ 1000$ years or the millennium 3436 , or the period of the seventh vial and seventh trumpet, add seven years, days of silence, and one year, or the day of acceptance $= 3448$, $+ 4004$ years from the creation to the birth of Christ $= 7448$ years or the solar period, $+ 532$ years or the paschal period $= 7980$ years, the lunar period.

6th Prophetical Period, or the Vials. The beginning of these our author ventures to fix at A. C. 713; the second at 1042; the third at 1273; the fourth at 1519; the fifth at 1713; the sixth at 1780; the seventh at 3436, $+ 7$ years, days of silence, and one year, day of acceptance $= 3444$, $+ 4004$ years from the creation to the birth of Christ $= 7448$ or the solar period.

7th Prophetical Period, or Daniel's 1290 Days. This period our author begins at the year of Christ 1140, $+ 1290 = 2430$ when Antichrist is to be revealed, $+ 6$ years of war, &c. $= 2436$, add one thousand years or the millennium $= 3436$, add seven years, days of silence, and one year, day of acceptance $= 3444$, $+ 4004$ years from the creation to the birth of Christ $= 7448$ years, or the solar period.

Our author adds an *8th Prophetical Period, or the Last great Day*: but as this is 'unknown even to the angels;' and as those who are the most 'skilful in understanding the words of prophecy' can 'only form near guesses concerning it,' we shall here conclude our review.

ART. XXI. *Thirteen Sermons to Seamen; preached on board of his Majesty's Ship Leander, in the Bay of Gibraltar.* By Percival Stockdale, with a Head of the Author. 8vo. 269 pages. Price 5s. in boards. Deighton. 1791.

THESE sermons were delivered by the author, in the capacity of chaplain, on board the *Leander* in the royal navy. They were all, except one, preached in the Bay of Gibraltar. The subjects upon which they treat are for the most part of a general nature, but are occasionally applied to the particular character and situation of seamen. They are as follows; *On the temporal happiness of a religious life: the fear of God the beginning and the completion of wisdom; true religion the only foundation of true courage; our proper self-love, the model of our duty to others; virtue, the surest origin of a good name; the justice of God, completed in a future state; on the assistance which we may expect from the spirit of God; the perspicuity and happy tendency of our christian duties; a proper view of death productive of every virtue; the benevolent moral economy of God over the globe; on a vigilant attention to the rise of the affections; on our improper attachment to this world; on the happy consequences of moderate desires.*

The author does not pretend to the merit of very severe and close reasoning, or very elegant and vigorous composition; objects which, he says, he could not have achieved in his little cabin on the main deck of the *Leander*. Pref. p. xiv.

'The great majority of my audience, adds he, were private seamen, men whose minds were totally untutored by the schools; but they were beings born with the power of reason and sentiment, and they were heirs to immortality. My aim was to address them in easy and perspicuous language, and to endeavour to prevail with them, by the plainest and most palpable topics and arguments, to form their manners by the rules of the gospel.'

The general character of these discourses very well accords with the idea, which the author seems desirous to give the reader, of their merit. They are for the most part sufficiently intelligible, and not unfrequently rise into animated description and pathetic address. Where the author appears to have bestowed the least labour upon the composition, he has been most successful, particularly in the concluding address of several of the sermons, and in almost the whole of the last. The following passage on the fear of death, will give the reader no unfavourable idea of his oratorical talents in the kind of popular eloquence to which his station called him. P. 168.

'One obvious, evident, and general good consequence must follow, from our being conversant with death; if we face him steadily, and view him deliberately:—his terrors must be every day diminished, to our imagination; till, by degrees, we absolutely disarm him of them. Every day's observation of life demonstrates *this* theory. After we have often encountered dangers, they
lose

lose their horrid aspect;—we are flexible to every good use, or to every abuse of our nature; we are the creatures of habit.—A ploughman, who has excellent health, and who provides a sufficiency of food, and raiment, for himself, and his family, is perhaps sufficiently happy; strip a man of fashion of his tinsel; strip him of his wealth; condemn him to hold the plough; and you infallibly break his puny heart.

‘ I am so desirous of your regard; that I should be sorry to be thought your flatterer. However, I have no doubt, that every man who hears me, would, in the warmest action that can be imagined, acquit himself, like an Englishman. In the most trying instance, then, you would be superior to the fear of death. But let me tell you, my friends, animal spirits, nay even English enthusiasm, will not always beat equally high. Would it not, then, add to the steadiness, to the equality, to the firmness of your courage, frequently to reflect, in your private hours, that death is inevitable; that it is the necessary lot of all men; that, therefore, to be tenacious of life, with anxiety; and especially with the danger, or at the expence of honour, is as absurd, as it is base;—that death in the chamber, as it is often without fame, is often the most painful;—and that, by meeting it, in the public cause, we probably consult our ease; we always insure our glory. Why then is it unmanly, my brethren, in a certain strain of thinking, to think on our dissolution! —Why should the hero deem the hermit a dotard, for often ruminating on death?—

‘ Yet the very foresight of death, if properly adopted, will induce the prudent man, to use all warrantable means for his self-preservation; for the prolongation of his life. There is a great difference between devoting life, like a Cúrtius; and throwing it away like a Charles the twelfth. And similar prudential distinctions will influence, will regulate, and determine, the whole manners of the wise man. From his consideration of the shortness of life, he will resolve to enjoy as much pleasure as he can; but he will lay the foundation of pleasure in health; for bad health is constant pain; and it eradicates every faculty of pleasure. He will never forget that moderation is the cause, and the companion of true enjoyment: it multiplies our enjoyments; for it tends to prolong our lives; and the longer we live, the larger is the sphere of our pleasures upon earth. In consequence of his thinking on death, he does not forget; he does not *practically* forget, that the descent to the grave, by a natural and good old age, is gentle, easy, nay, brightened with resignation, and serenity;—but that our transition from life to death, in consequence of intemperance and excess, is down a rugged, abrupt, and frightful precipice.

‘ Our frequent, and manly reflections on the brevity of life, and on the inevitable stroke of death, will make us rigid oeconomists of one of our most invaluable possessions, time. It will make us zealous and emulous, in discharging all the duties of our respective professions; and in doing all possible good to mankind. The same reflections will make us assiduous, and ambitious, to cultivate the abilities of the mind; to improve them to excellence; if we are blessed with leisure, and with corresponding powers. We shall

shall warrantably prosecute the laudable objects which I have last mentioned; partly from our love of pleasure; and partly from our love of fame. For it certainly contributes much to the satisfaction of life, to enjoy the esteem of the community to which we belong; and if you will allow, that the mind is the noblest part of our composition, you must likewise allow, that the pleasures of the mind are superior to all others. The objects, too, which I have been just recommending, we pursue from our love of fame; which we carry forward, in imagination, far beyond the grave; and this generous excursion of the fancy is *one* argument, among many, that the mind of man, itself, was formed for an immortality of existence.

* If we frequently, and sensibly recollect, that those of us, who are to live the longest time, must soon die, we should certainly banish avarice, that cold, and doating inmate of the human breast. We should determine to enjoy our wealth ourselves, and to spread its benign influence as widely as possible, among our brother-men;—and not to let it lie, in a lifeless, and torpid state; as useless to its possessor, and its cotemporaries, as it will be a hundred years, after the time of their existence upon earth.—Our proper thoughts of death will extinguish, in our breasts, the baleful spirit of animosity, and revenge. “Why, shall we say to ourselves, should perishable mortals, torment themselves, during the little time that is allotted to them, here, below, in vindictive sentiments, and exertions? Life should be filled with more virtuous, with happier employments:—death will soon kill my resentment; and give my enemy a deadly blow.—We shall soon lie down quietly, in eternal sleep; perhaps by each other’s side.”

* I flatter myself, that I may not now unseasonably, quote to you a precept of Epictetus; one of the most virtuous, and greatest of the Stoicks; a sect of ancient philosophers, whose tenets are only excelled by those of christianity.

“Let death (says Epictetus) and banishment, and all those objects which appear most formidable to man, be daily before your eyes; but especially death;—and you will never indulge a mean sentiment, nor an eager desire.”

In this passage, and many other parts of these discourses, the sentiments are just, and the language natural and forcible.

In some parts of the volumes we however remark faults, which impartiality obliges us to notice.

Egotism is a figure of rhetoric too frequently made use of by our author. Such expressions as these should have been omitted:—“After what has been urged; and *I flatter myself with some significance*:—I speak the language of an honest and ingenuous clergyman, not of an artful and designing priest:—*I forgot to mention, &c.*” The last of these expressions is evidently absurd in a written discourse.

An affected and fribblish kind of phraseology sometimes occurs; for example, “a *beautiful* liturgy; a *beautiful* mode of action; how much, how *strikingly* it is our interest; the humble christian is indifferent to the trifling *plumage* of the world; to present the idea of death strongly before the imagination of
a woman

a woman of fashion, would be to give your moral patient the horrors."

Of quaint conceits we find among others the following examples: "the most aggregated and aggravated calamities:—there is a magic in virtue without the necromancy;—the evangelically just man substitutes broad equity for narrow law; he is his own chancellor; he almost emulates his God; he is almost his own legislator."

We would by no means be understood to censure the honest attachment which Mr. Stockdale expresses for the church of which he is a minister; but he surely carries his fondness for what he calls the *beautiful* liturgy of the church of England, somewhat too far when he quotes it together with the scriptures in support of his doctrine, without any intimation of its inferior authority. He may be allowed to declare his own firm belief of the doctrine to which he has subscribed; and if he think it necessary, to assure his readers that he is an *honest clergyman*: but whilst he professes his own sincerity, can he be justified in the severity with which he censures Arians and Socinians, and in declaring that 'he verily believes, if our modern reformers were bold enough to be absolutely sincere and open, they would deny their belief of the sacred writings; but as they have been educated to be teachers of the gospel, perhaps they find it inconvenient to relinquish a profession.' Many of our modern reformers have been as explicit in the declaration of their christian faith, and are certainly as much entitled to credit as Mr. Stockdale himself: especially, as from the manner in which he speaks of the Trinity, as the *existence of God in his three characters, energies or actions of our creator, redeemer and inspirer*, he approaches much nearer the verge of Socinianism than he himself apprehends. Whatever this writer's opinions may be, such uncandid reflections upon the moral principles and characters of others, ought not to pass without censure.

Mr. Stockdale, in the dedication to this volume, pledges himself to the public, to write and publish *honestly and without any reserve*, the memoirs of his own uncommon, eccentric, and unfortunate life.

ART. XXII. *Family Lectures, or Domestic Divinity; being a copious Collection of Sermons, selected from the polite Writers and sound Divines of the present Century; for the Use of Schools, and for general Inspection.* Large 8vo. 920 pages. Price 10s. 6d. in boards. Dilly. 1791.

THE editor of this publication rests his prospect of its favourable reception, on the comprehension of a great number of sermons in one volume, the cheapness of that volume, and the respectable characters of the authors. He proposes it as

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an occasional substitute for public preaching, to those who are prevented from attending places of worship; as a supply for those families, who retain the custom of reading a sermon on the Sunday evening; as a useful book at schools, and as a store of good models to young students in divinity.

All these ends may, doubtless, be answered by this collection; but it would perhaps have been better adapted to the purpose of reading in schools and families, if the editor had not exactly copied from the originals without omission or variation. Local allusions and references to particular occasions, might certainly have been left out without injury to the authors, and with much convenience to the reader. The authors who have supplied this compilation are so well known, and their reputation for the most part so well established, not only as learned and orthodox divines, but as able and judicious writers, that it can only be necessary for us to lay before our readers the list of their names, with the number of sermons from each.

Atterbury 21, Newlin 16, Sherlock 7, Butler 15, Balguy 11, Fothergill 10, Tottie 11, Newton 4, Ashton 9, Horberry 3, Waterland 12, Stone 6, Langhorne 9, Gerard 7, Stebbing 7.

Though several of these discourses are purely theological, the collection is for the most part of a practical nature.

ART. XXIII. *The Doctrine of St. John, and the Faith of the first Christians, not Unitarian. A Sermon preached before the University of Oxford, at St. Peter's, on Sunday, Feb. 27, 1791. By Daniel Veyfie, B. D. Fellow of Oriel College, and one of his Majesty's Preachers at Whitehall. 8vo. 31 pages. Pr. 1s. Oxford, Fletcher. London, Rivingtons. 1791.*

AFTER stating, chiefly from the writings of Dr. Priestley, the tenets of the Unitarians concerning the person of Christ, this writer, in refutation of their pretensions to high antiquity and apostolic authority, adduces an argument drawn from the general intention of St. John in writing his gospel. The point, which he endeavours to establish is, that this gospel, which was designed to combat the Gnostic errors, does this in a manner inconsistent with the distinguishing Unitarian doctrines. Having traced back the Gnostic heresies to their true source, the oriental philosophy; and given from Irenæus and others, such particulars of their tenets as his argument required; he remarks, that St. John, instead of refuting this heresy by asserting the simple humanity of Christ, as a modern Unitarian would have done, adopts many of the expressions which the Gnostics had introduced into their system, and applies

plies them to the person of Christ, to whom he gives the titles of word, life, only begotten, truth, grace. The conclusion drawn from it is, that St. John did not conceive Christ to be a mere man, but the eternal word of God, himself, truly and properly God, appearing in our nature. The argument whatever be its weight, is clearly stated, and supported with learning and ability.

ART. XXIV. *The Doctrine of the Holy Trinity stated from the Scriptures of the Old and New Testament. Two Sermons preached before the University of Oxford at St. Peter's, on Sunday, Feb. 6, 1791.* By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Westminster. 8vo. 65 pages. Price 1s. Oxford, Prince and Cooke. London, Rivingtons. 1791.

A LONG list of texts of scripture is in these discourses drawn out, to prove the doctrine of the Trinity; and in the opinion of the author they afford an irrefragable body of evidence in its support. However, as these are detached quotations, without any inquiry into the connection in which they are introduced, or any attention to the different explanations which have been given of them by different writers, the author will not be commonly thought to have done much towards bringing the controversy to a clear and decisive issue.

ART. XXV. *Letters to the Rev. Mr. Medley, occasioned by his late Behaviour while engaged in the Performance of Divine Service in his New Chapel. To which is prefixed, An Address to his Congregation.* By the Rev. J. Edwards. copy 8vo. 38 pages. Price 1s. Liverpool, Gore. Johnson, London. 1790.

THE occasion of these letters, as it is stated by the author in the preface, was, that Mr. Medley, in a Sunday evening lecture, pointed his discourse against several preachers who were present, in a manner which gave them great offence. After three private letters, to which no reply was sent, Mr. Edwards, one of the offended party, thought it right to lay the affair before the public. The letters to Mr. Medley are here published, and accompanied with a brief account of the religious tenets of the Unitarians. The writer seems not to have written without provocation; and the letters are drawn up with ability and smartness.

ART. XXVI. *A Vindication of the Sentiments contained in a late Address to the Congregation of Baptists assembling in Byrom-street, Liverpool.* By the Rev. J. Edwards. 8vo. 94 p. Price 1s. 6d. Liverpool, Gore. London, Johnson. 1791.
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MR. Edwards here states, more fully than in the preceding publication, the grounds upon which he adopts the Unitarian system. He produces a long series of quotations from scripture, with remarks in confirmation of the proper unity of the divine nature, and gives what he judges to be the true meaning of sundry passages, commonly quoted in support of the Trinitarian doctrine. He has gone over ground already repeatedly trodden, but without servilely copying from former writers, and with a degree of perspicuity sufficient to render his work very intelligible to common readers.

If Mr. Edwards should be induced to resume the polemical pen, we would advise him to say less about himself, and to be more cautious of introducing harsh and irritating expressions, such for example, as the *stupidity* of the Trinitarians.

ART. XXVII. *A Letter addressed to a Member of the Church of England; containing Remarks on his Defence of the Trinitarian Doctrine.* 8vo. 76 pages. Pr. 1s. 6d. Liverpool, Gore. London, Johnson. 1791.

MR. Edwards has here found a very able coadjutor. The anonymous author of this letter has extended his view of the subject beyond the affair which appears to have called forth his talents, and has discussed several important points in the unitarian controversy in a manner which shows him to possess no inconsiderable share of theological knowledge, and to be capable of thinking judiciously, and writing well. The pamphlet will be read with pleasure by those who have no concern in the local circumstance which occasioned it. As a specimen of the author's manner of writing we shall extract the following general remark. P. 72.

‘ Virulence and rancour are a dishonour to any cause in which they are employed. That spirit of discussion, which has only truth for its object, will ever be directed by humanity and discretion; and those opinions which we have adopted with moderation we shall ever be most likely to maintain with firmness. Nor will either candour or good sense allow us to interpret an opposition to our opinions as an insult upon our understandings, or an imputation on our virtue.

‘ But there is a system of *reserve*, which, as it cannot consist with a liberal spirit, so it will seldom conduct a man honourably through life: and that obsequious regard to the terrors of the weak and the clamours of the selfish, which is recommended to dissenters, if their understanding be upon a level with their integrity, they will have too much *sense* and *virtue* to adopt. If truth is important, let us pursue it without reserve: if our rights be invaded, let us assert them with firmness. But while treated with candour and with liberal manners, in the intercourses of life, and in our social hours, the unavoidable distinction of party and opinion shall create no distinction in our personal esteem.

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We are not callous to the censure of the world : we have feelings which call us into action, and prompt us to mingle with the throng ; and wantonly to solicit either indifference or scorn would be a folly too gross for the understanding of an idiot : but, when the interests of truth are immediately concerned, we listen not to the voice of our selfish passions, but honestly consult the understanding and the conscience ; and from their decision there is but one appeal—to an authority which forbids us to be silent, or prevaricate for a moment.'

ART. XXVIII. *Reflections upon the Divinity of our Saviour, occasioned by some late Publications.* By a Member of Society. 8vo. 16 p. Price 6d. Liverpool, Gore. London, Johnson. 1791.

THIS cautious writer endeavours to steer a middle course between Trinitarianism and Unitarianism ; but seems to be little acquainted with the merits of the controversy. He will neither allow Christ to be God nor a mere creature ; but to have some mysterious nature between both.

ART. XXIX. *A Discourse on the Influence of religious Practice upon our Inquiries after Truth. With an Appendix addressed to the Rev. Mr. Belsham.* By Edward Williams. 8vo. 89 pages. Price 1s. 6d. Shrewsbury, Eddowes. London, Longman. 1791.

THE chief purpose of this publication appears to be to controvert an opinion advanced by Mr. Belsham in his discourse on the importance of truth, 'that men who are most indifferent to the practice of religion, and whose minds therefore are least attached to any set of principles, will ever be the first to see the absurdity of a popular superstition, and to embrace a rational system of faith.' At the same time the writer appears displeased with Mr. Belsham for exulting in his emancipation from the shackles of calvinism, which he styles a gloomy and erroneous, an unamiable and melancholy system ; and for reflecting on the Assembly's Catechism ; a system, says this writer, which has not only gained the admiration of the reformed church at home and abroad, but has also been to millions the occasion of grateful praise.

Mr. Belsham and this writer would, we apprehend, find it difficult to carry on a controversy for want of common principles in which both parties could agree.

ART. XXX. *Three Discourses delivered in Argyle Chapel, Bath, January 30, 1791.* First by the Rev. William Jay ; Second, by the Rev. Cornelius Winter ; Third, by the Rev. John Adams. 8vo. 116 pages. Matthews, &c. 1791.

APP. VOL. IX.

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THE occasion upon which these discourses were delivered, was the settlement of a minister with the independant congregation at Bath. If they are strongly marked with those peculiarities, both of opinion and language, which are still retained among the followers of Calvin, and if they are written with much of the familiarity of *extempore* preaching, they express many just, important, and pious sentiments, and contain much good advice to ministers and people.

ART. XXXI. *Emanuel Swedenborgh's New-Year's Gift to his Readers, for 1791.* 8vo. 40 pages. Price 6d. Symonds.

THE new year's gift here presented to the followers of Swedenborgh, from the writings of their master, is an explicit disavowal of the doctrine of the eternity of future punishment, and a full declaration of the notion, that all punishment is intended for the correction of the offender, and will terminate in his deliverance from misery. It is also a call upon those who are inclined to follow this new prophet, 'to separate themselves from all other bodies of christians, and form associations here and there, in order to serve the Lord together in a manner more rational, as well as more agreeable to the fundamental doctrines of his true church.'

ART. XXXII. *Historical Memoirs of religious Dissention; addressed to the seventeenth Parliament of Great Britain.* 8vo. 100 pages. Price 2s. Murray. 1790.

MUCH offended with the Dissenters for having of late 'disturbed the public tranquility under the pretence of obtaining an extension of civil and religious liberty,' this writer undertakes to 'lay open their principles by an historical statement of their political conduct,' and to 'clear their specious arguments from that fallacy and sophistification in which they are enveloped.

In the proceedings of the Dissenters during the present reign, he reprobates their perseverance in claims, which he thinks unconstitutional: he condemns Dr. Price and Dr. Priestley as 'reverend abettors of sedition,' who are misemploying eminent talents in fomenting schism in the church, and dissention in the state; he pronounces the late measures of the Dissenters pregnant with greater mischief to the constitution, than the riot in 1780, and execrates the pains they took, at the late election, to give their votes to men who were inclined to promote the repeal of the Test Acts.

We cannot help remarking in this pamphlet a want of fairness and liberality.

After giving as *one continued* quotation several detached passages from Burnet's history of his own times, the author adds (p 22.)

(p. 22.) 'Thus far Burnet, who after commenting on the indecent heats of the dissenters against the clergy, now become, by their manly resistance of despotism, exceedingly obnoxious to the court, proceeds to relate, that it was *by the express advice of the Dissenters*, now in the fulness of royal favour, that James was induced to commit to the Tower the six bishops.' Upon consulting the passage in Burnet we find that what is here called *commenting* on the indecent heats of the *Dissenters*, is simply *relating*, that 'Father Peter seemed now as one transported with joy, and was reported to have broke out into that indecent expression upon it, that they should be made to eat their own dung.' We also find that what is called the express advice of the Dissenters, was only the advice of an individual; 'Lob, an eminent man among the dissenters, who *was* entirely gained over to the court.' Burnet does not so much as insinuate, that Lob spoke the sense of his party; nor is it at all certain, or even probable, that it was the advice of Lob which induced the king to commit the six bishops to the Tower; for Burnet adds, the king was long in doubt.'

The Dissenters are charged by our author with having been the 'original and chief cause' of the insurrection in 1780; because Lord George Gordon corresponded with some narrow-minded members of the *established church* of Scotland. The attempts which they have made to obtain an equal share of civil privileges, betrays, in our author's judgment, 'an appetency of temporalities,' which ought not to disturb 'the spiritual repose of the low-roofed meeting-house.'—Philosophical discussions of the principles of government, are, according to him, inflammatory and libellous publications; and *small pieces in vindication of liberty* are a *prelude to sedition*. The ninth and tenth statutes of William, which this writer thinks were necessary to prevent the total subversion of religion and morality, and which he calls the bugbear of Dr. Priestley (who by the way, is, we apprehend, too good a philosopher to be terrified by a bugbear) are a scourge, which he thus brandishes. P. 42.

'Let him [Dr. P.] calm his fears, if *he really has any*, and let him rest quiet, as a social being, as a citizen, and subject; and, I dare pledge myself, that he will not be dignified by persecution or martyrdom. Church of England men are of the same metal with the Athenians of old, who condemned Socrates, not for saying, "*there is but one God*," but for his imprudently exciting a sedition in order to overthrow the established worship of this country.'

Besides the misrepresentation in this passage, of the fact respecting the cause of the death of Socrates, who is well known to have died a *conformist* to the religion of his country, the reader will remark a pretty plain insinuation, that if Dr. Priestley does not rest quiet (which is not very probable) he may possibly taste a cup of British hemlock. That this insinuation is

made *very seriously*, as far as the author's inclination is concerned, may be inferred from the following paragraph. P. 79.

'Errors in politics, as well as in divinity, should be treated with the same correctives as errors in ethics or philosophy: prejudice should be subdued by reason, and opinions should be condemned, not by the powers of magistracy, but upon the detection of sophism and fallacy; and religious, as well as political orthodoxy, may be well supported without an arm of flesh; for upon sound argument and fair discussion, truth will always obtain the victory. But it by no means follows, that legal restrictions are either impolitic, unnecessary, or unjust; and, although nothing is to be dreaded from controversy, except when giving rise to tumult and commotion, yet there have been occasions when the public security has depended upon the very laws that are now so obnoxious, and to which indeed we are indebted for our present enjoyment of civil and religious liberty: and, however the principles of humanity and benevolence should restrain the execution of penal laws in matters of opinion, yet the common policy of prevention will teach a well-constituted state to preserve certain barriers betwixt liberty and licentiousness. "Oh, 'tis excellent to have a giant's strength, but, it is tyrannous to use it like a giant."—Shakespeare.'

Such doctrine as this, were it possible that it should become the doctrine of government, would soon revive all the horrors of persecution: for no *small pieces in vindication of liberty* could be so cautiously expressed, that they might not be construed into a *prelude to sedition*, and furnish a plea for executing the obnoxious laws respecting religious opinions, by way of securing the 'enjoyment of civil and religious liberty.'

These strictures might easily be pursued much further; but what has been advanced will be abundantly sufficient to enable the reader to judge, what title this writer has to the character of an impartial memorialist, and how well qualified he is 'to clear specious arguments from fallacy and sophistication.' M. D.

ART. XXXIII. *An Address to the Public, in which an Answer is given to the principal Objections urged in the House of Commons, by the Right Hon. Frederick Lord North, (now Earl of Guilford) and the Right Hon. William Pitt, against the Repeal of the Test Laws; and the Consequences of an injudicious Concession on the Part of the Advocates for the Claim of the Protestant Dissenters stated. With occasional Remarks.* By a Master of Arts of the University of Oxford. 8vo. 84 pages. Price 1s. 6d. Johnson. 1790.

THE author of the pamphlet under our consideration, in order to investigate the merit of the speeches delivered by Lord North and Mr. Pitt in the discussion of the repeal of the test act, has entered into a full examination of their arguments on that occasion. He sets out by noticing the ignorance of his

his Lordship in two very important instances, the first a well-known historical fact, and the second the 1st of William and Mary, and the 9th and 10th of William III. by which contrary to the sentiments of his Lordship he proves that acts exist which deprive both papists and anti-trinitarians from worshipping according to the dictates of conscience, or even from discouraging concerning those doctrines. The author then divides the arguments of Lord North into two positions, which are that the safety of the state depends upon the preservation of the present ecclesiastical establishment, and that the admissibility of protestant dissenters to offices of power would endanger the present ecclesiastical system, and therefore endanger the state. These positions he investigates with much accuracy and sound reasoning, and upon a full review of the premises denies the conclusion deduced by his Lordship. With respect to his Lordship's objection to their repeal on account of its being an innovation, he remarks that had Lord North lived at the time when those statutes were enacted, he must upon his own principles have opposed their passing, as what is antiquity now, was innovation then. The author considers the arguments of Mr. Pitt as equally futile, and contends that civil establishments of religion are not only unnecessary, but productive of pernicious consequences, and that the civil power has no right to establish a national religion.

ART. XXXIV. *Debates in the General Assembly of the Church of Scotland, on taking into Consideration an Overture from Jedburgh respecting the Test Act, May 27, 1790. To which is added a Speech of Lord Lansdown, on occasional Conformity, 1719.* 8vo. 81 pages. Pr. 1s. Pridden. 1791.

THE debates now before us were occasioned by an application from Jedburgh to endeavour to obtain a repeal of the Test Act in favour of the members of the Scottish church, which, after a long debate, was carried without a division, and a committee appointed accordingly. The speakers were

For the question,	Against it,
Dr. Charteris, of Wilton.	Mr. Martin, of Monimail.
Mr. Walker, of Edinburgh.	Mr. Welsh, of Drummelzier.
Mr. Robertson, Procurator.	Dr. Dalgleish, of Ferrypartoneraig.
Mr. Dun, of Kirkintilloch.	Mr. Russel, of Cannonry.
Mr. Lapslie, of Campoil.	The Lord Advocate.
Sir Harry Doncrieff Wel-	Dr. Macknight, Moderator.
wood, Edinburgh.	The Lord President.
Hon. Henry Erskine, Dean	Dr. G. Hill.
of Faculty.	
Dr. Bryce Johnston.	

The bill brought into the house of commons for their relief by Sir Gilbert Elliot, has been lately debated and rejected.

ART. XXXV. *Review of various Pamphlets and printed Papers, relative to the present Controversy among the English Catholics, &c.*

[Continued from p. 336.]

BISHOPS Walmsley and Gibson, having published in their respective districts, the encyclical letter of October 1st, 1790, they deemed it necessary to say something in favour of that measure. Accordingly we find the former addressing the committee in a letter dated at Bath, December 24, 1789. In this letter, which is in two small folio pages, bishop Walmsley tells the committee, who had complained that the authors of the encyclical letter 'had not pointed out what particular parts of the oath they found reprehensible;' that to this 'they were not obliged, and had particular reasons for not doing it.'—That he, however, as an individual, had specified to their secretary several, though not all those parts, which he judged censurable: and that in his pastoral letter * of November 2, he had qualified the oath *ambiguous, in its general expressions derogating from the principles of the Catholic church, and confounding the spiritual and temporal powers together.*—He maintains the sentence of condemnation was legal, and requires submission from the English Catholics: 'nor is there any appeal from it (says he) but to the vicar himself of Jesus Christ.'—He means the Pope.

Bishop Gibson, on his part, published on the subject, *A Pastoral Letter of Matthew, Bishop of Comana, &c. addressed to all the Clergy secular and regular, and to all the Faithful of the Northern District.* 8vo. 28 pages. Coghlan. 1790.

After a common-place declamation against those who defame Roman Catholics, and the inveteracy of their enemies, he comes to the oath, and pretends to shew (for there is not a shadow of a proof in the whole letter) that he and his venerable brethren were fully authorized to condemn it. That their condemnation had met with the approbation of 'Cardinal Buon Campagni, much attached to this nation, and completely conversant in the English language;' and that four archbishops and ten bishops of Ireland had also 'pronounced the oath to be unlawful.' He does not, however, deign to point out any particular parts of the oath as censurable: he contents himself, like his colleague, with saying that it is 'in some parts *ambiguous, obscure, captious, insnaring, liable to misconstruction*; in others, problematical, controverted, in the ordinary acceptance of the words, founded on, or blended with falsehood: in fine, it *unnecessarily* disclaims some points which constitute no article of a *political* creed.'—Such are the real terms of our author!

He next quibbles, in the most childish manner, about the

* We have not been able to procure a copy of it.

epithets *protesting Catholic Dissenters*; and concludes with a quotation from Clem. XIV. which has no more concern with his subject, than with the siege of Belgrade.—This letter is dated January 15, 1790.—That same week was published,

An Answer to the Bishop of Comana's Pastoral Letter; by a Protesting Catholic. 8vo. 36 pages. Price 1s. Faulder. 1790.

THE bishop's letter is here printed verbatim; and answered, paragraph by paragraph, in a manly and masterly manner. Indeed the prelate is placed, throughout, in a most ridiculous point of view; and his *grammar*, his *logic*, and even his *divinity* exposed to the highest ridicule.—We cannot help inserting the following *morceau*. The bishop of Comana had quoted a circular letter of Clem. XIV. from which he concluded, 'That the voice of calumny affirming that our obedience, in *spirituals*, to the supreme head of our church is incompatible with the temporal rights of sovereigns, must be for ever silenced.' Our Protestant Catholic is of a different opinion, and thinks it would require a papal declaration somewhat to the following purport:

'Whereas some of our aspiring and ambitious predecessors, departing from the right rule of scripture and universal tradition, have arrogated powers and privileges, which neither scripture nor universal tradition recognizes; and in consequence of that arrogation, taken upon them to exercise an universal arbitrary empire over the souls and bodies, rights and properties of mankind; deposing and dethroning kings, transferring scepters, exciting rebellions, and absolving subjects from their oaths of allegiance. And whereas these enormous powers and privileges have, in latter times, been more peculiarly exercised against kings and governments separated from the see of Rome, and especially against the kings and government of England; and as this has naturally created, in the minds of the English nation, a deep-rooted jealousy of papal power in general, and a particular diffidence in the fidelity of English Catholics, who still acknowledge that power; and as this diffidence continueth to operate against the English Catholics, and to prevent the legislature of England from repealing certain penal statutes, by which the English Catholics are deprived of the rights enjoyed by their fellow subjects:—we, having invoked the Holy Spirit, and consulted with our college of cardinals, do hereby solemnly declare, that we disavow and disclaim all those aforesaid unwarrantable powers and privileges, and every other power or privilege whatsoever, that can directly or indirectly affect or interfere with the independence, sovereignty, laws, or constitution of the realm of England, or with the civil or ecclesiastical government thereof by law established; or with the rights, liberties, persons, or properties thereof.—And whereas it hath been moreover asserted by some modern divines, sycophants of the holy see, that popes have power to absolve Catholics from their oaths of allegiance; and as popes have, in reality, exercised that power; we again declare that we disavow and disclaim that power, and every other power that pretends to dispense with the obligations

of any lawful oath or compact whatsoever; or with any breach of faith with Heretics, or Infidels, or any persons whatsoever excommunicated by the see of Rome.—And whereas a committee of English Catholics have recently drawn up a protest and oath of allegiance conformable to this our declaration; we authorize (as far as our authority goes) the Catholics in England to sign that protest and take that oath, or any other similar oath which the English Government may deem it expedient to exact; in which there shall be nothing contrary to Catholic faith, or Christian morality.

*Given at St. Mary Major's, the ——— day of ———
and of our Pontificate the ———.*

‘Such a letter as this, my lord (adds he) would more effectually remove the inveterate prejudices of our Protestant brethren, and the jealous suspicions of government, than all the defences of Catholic fidelity that have ever been written by our controversialists, all the fulsome panegyrics that have been made of King George the Third, by our preachers, and all the pastoral letters that have been published by our vicars apostolic!’

We will now resume the thread of our history.

The death of bishop James Talbot, prevented the publication of the encyclical letter in the London district; and an excellent remonstrance of the clergy of the middle district to bishop Thomas Talbot prevailed upon him to suspend the publication of it there. So that it has never yet been published in either of these districts.

The clergy of the London district having assembled to consider of the choice of a bishop, it soon appeared to be their general wish to have Dr. Ch. Berington. He was already coadjutor to bishop Thomas Talbot; and well known, through the district, for his genteel manners, candour of mind, and liberality of sentiment. A more proper choice could therefore hardly have been made. To the almost unanimous suffrage of the clergy, was added the formal approbation of the leading men among the laity; and citizens of every denomination seemed eager to testify their applause.

His name was accordingly sent to Rome, for the approbation of that court; most strongly recommended both by the clergy of the London district, and by the most distinguished characters among the Roman Catholic laity. When a person is thus recommended to the court of Rome for bishop's orders, it is usual, it seems, for form's sake, to send in the name of one or more persons, along with his. A Mr. Douglas and a Mr. Brown were accordingly added: but it was never imagined that either of them would be returned bishop. This nevertheless happened, Dr. Berington was, through the manoeuvres of bishop Walmesley and his agents at Rome, disregarded in spite of all his recommendations; and bulls of consecration were sent to Mr. Douglas,

If the advice of one or two of the committee had been followed, this disappointment would not have happened. That advice was to choose Dr. Berington for their bishop, according to the primitive usage; and then write to Rome that they had so done; requesting its approbation and communion.—Dr. Berington being already a bishop, made this the more easy. But the French had not yet set the example; and timidity got the better of prudence.—Meanwhile, to animate them to this measure, there appeared

A Letter addressed to the Catholic Clergy of England, on the appointment of Bishops. By a Layman, 8vo. 22 pages. Coghlan. 1790.

In this well written, and we may add, learned letter, the layman shews, from a long series of canons, that bishops ought to be chosen by the general suffrage of the clergy and people; without which their election is invalid. He then seriously exhorts the Catholics of England to emancipate themselves from the present mode of having titular bishops imposed upon them, by the mere will of a foreign prelate (the pope) and to elect to themselves bishops in ordinary, according to the practice of the primitive church.—To the Catholics of the London district, in particular, he thus addresses himself:

‘ You, gentlemen of the London district, after the death of your late pastor, assembled and collected the opinion of the laity, on the appointment of a successor. The eyes of the Catholics were upon you, we looked to you for an emancipation from the present irregular mode in which our pastors are appointed. You had amongst you, we know, men, who were well acquainted with the discipline of the church, and whose minds we hoped were equal to the small difficulty of such an undertaking. In this we were cruelly disappointed. Your suffrages were unanimous in favour of one gentleman, who, like the other vicars in this country, is bishop of a foreign see where he has no faithful to direct: but by an unaccountable timidity, you did not dare to proceed to an election, but contented yourselves with recommending the object of your choice, accompanied by the names of others, to the nomination of a foreign prelate. If I am not misinformed, his nomination meets with considerable opposition, because he has refused to sacrifice the welfare of the Catholics of this kingdom, to the pretensions of the court of Rome. By this conduct, gentlemen, you have sacrificed the rights of the people, which as ministers, you were bound to defend; you have acted contrary to the laws of the church, and have bound your necks to a foreign yoke. As a layman of the district, I entreat you to consider the evil effects of such a proceeding. It is not yet I hope too late; return to council, reassemble, and, in conjunction with the laity, elect the person whom you have pointed out as the object of your choice, and whose merits entitle him to your suffrages.’

He concludes with a short account of the famous pontifical oath; which he very justly reprobates; and shews to be incompatible

compatible with the freedom of Christian bishops. Indeed, to us it has always appeared a strange thing, that any bishop should have been found to swallow so detestable positions as this oath contains: and if we had the framing of the new bill in favour of Roman Catholics, we would make a special clause in it, that no English Roman Catholic bishop should henceforth take that oath.—But to proceed in our review.

The Clergyman's Answer to the Layman's Letter on the appointment of Bishops. By the Rev. Mr. John Milner, F. A. S. 8vo. 27 pages. Coghlan. 1790.

THE author might have saved himself the trouble of telling us, that he is a *clergy-man*. The *true* modern clerical spirit pervades the whole so visibly, that no one can mistake it.—He is angry with the poor layman for not publishing his name; as he does not know whether he may not ‘have some sinister end of avarice or ambition to answer?—Whether he is a wandering sheep of our own flock, or ‘*ne discarded animal*’ of another fold?

The very feeble effort which he makes to confute the layman, only serves to shew more fully the force of the latter's argument.—Nay he seems to grant all that the layman had advanced with respect to the primitive usage; but retrenches himself in this hold; ‘that the church is competent to abrogate her own laws, according to the exigencies of the times.’—It would be hard, we believe, for Mr. Milner to point out when the church abrogated those antient usages; unless he confound the nefarious deeds of popes with the acts of the Catholic church.—But Mr. Milner is a staunch Papist, and defends even the pontifical oath!—As an auxiliary on the same side of the question, appeared much about the same time,

A Dialogue between a Protestant Catholic Dissenter, and a Catholic, on the Nature, Tendency, and Import of the Oath lately offered to the Catholics of England. By the Rev. William Pilling. 8vo. 60 pages. Coghlan. 1790.

THIS is the same Mr. Pilling who wrote a *caveat* to the Catholics at Worcester, against Mr. Wharton; and who, we are assured, boasts of being the most learned of the English Catholics. If we are to judge, however, from his publications, we must think he is a vain boaster, for we have seldom read weaker compositions. His whole learning consists in a little scholastic divinity, which he twists to support the most unsupportable propositions. He is, in other respects, so ignorant, that he quotes the council of Florence as a general synod; and calls its definition concerning the apostolic see and the Roman pontiff, a *definition of faith*!—He is a strenuous supporter of all the usurped prerogatives of the bishop of Rome, except the deposing power and infallibility; neither of which he seems to admit: though he calls the latter a harmless opinion.

Mr. P. cavils, also, at the terms *protesting Catholic Dissenters*: we will give a specimen of our author's mode of reasoning on the last.'

'But, Sir (says his Catholic) though I grant we are protesting, yet I do not understand the addition of Dissenters. There is a great disparity between *differ* and *dissent*, in matters of religion. You may differ in opinion from one man or from all the world: the word imports neither *priority* nor *majority*: but the word *dissent* implies both; you cannot then dissent from the established church as a Catholic. Every sect is a dissent from the Catholic church: she dissents from no other church; she cannot therefore adopt this title. How then can you, if you remain a Catholic?

Mr. P. speaking of the famous *protest*, (on which the oath is founded,) makes his *Catholic* give this account of it.

'The meeting was opened by the Right Reverend President (bishop James Talbot.) The secretary of the committee read the consultations of the (foreign) universities, which were foreign to the purpose. Then a sort of explication was read, which was considered by many, as introduced to intimidate, and enforce the gentlemen to subscribe. Several, however, did object, not against the general tenor of the protest, but against the wording of it; not against renouncing any doctrine, considered as pernicious, or inimical to civil government, but against the terms in which they were abjured. They thought that the abjuration of those doctrines in such loose, inaccurate, ambiguous, and equivocal terms, that sound doctrines, as well as pernicious, were equally rejected; that truth as well as falsehood were equally renounced, or might constructively be abjured and rejected, according to the plain, common, and natural sense of the words of the protestation. Then again the usual answers. None of the abettors of the protest pretended to call in question the principles of religion, which the opposers of it held forth as injured by it: but they contended, that the protest went no farther than to secure our civil allegiance, by renouncing the doctrines, which were considered as inconsistent with the rights of government; that the preamble declared it such; that the meaning of the framers of it was such; and finally, that no alteration would be admitted. A third declaration from the chair, *that we were not called together to examine and discuss, but to sign*, put an end to the debate; and all present signed on that day or the next; and soon after great part of the clergy and laity in the nation followed the example, by signing themselves, or *some one signing for them*. I have heard and read of such proceedings among Arians, Iconoclasts, Jansenists, &c. but never among Catholics.'

Who would imagine that Mr. P. signed, that very day, this same protest?

Mr. P. will not allow the pope's deposing power to be a heresy 'because heresy has always been defined *an error in articles of faith*:' and you know well (says he to his Dissenting Catholic) that 'nothing can be an article of faith, unless first it be a revealed doctrine; and secondly, unless it be proposed by the church

to be believed as such. I hope you will not pretend that the opposite doctrine to the deposing tenet is proposed by the church to be believed as revealed: then the contrary doctrine is not heretical.'—Rare divinity!—But a still better specimen of our author's subtlety is found in page 37. Here it is:

'The task of qualifying bad doctrines, by proper epithets, is perhaps one of the hardest, in dogmatical theology. There are doctrines, which, though not heretical, are nevertheless *nearly heretical, suspected of heresy*; others, though not schismatical, are *leading to schism*; others again *erroneous, suspicious, scandalous, rash, offensive of pious ears, &c. &c.* It is, I say, a very difficult matter to fix the precise qualification to every proposition: but where the qualification is evidently wrong, which is really the case in our present debate, no Catholic can, in conscience, subscribe to it; for that defect falsifies the whole proposition. For although it be true, that the deposing doctrine is *false, erroneous, seditious*, and perhaps *impious*, in as much as it is a violation of our duty to kings, commanded by the fourth precept of the law, yet it is most certainly not heretical. As for the word damnable, I do not see what precise sense it bears, and therefore would have it expunged as useless.'

On the whole Mr. P. concludes, that the projected oath cannot, with a safe conscience, be taken by any sound Catholic.

[To be continued.]

ART. XXXVI. *A Collection of Treaties between Great Britain and other Powers.* By George Chalmers, Esq; 2 Vols. 8vo. 1104 pages. Price 15s. in boards. Stockdale. 1790.

It is Mr. Chalmers's object, he tells us, in a preface, not to make a big book, but an useful book; a commodious selection, which might lie handily on the table, and be readily inspected. With this design he has printed, in the sheets before us, those treaties which are most frequently perused: and he has referred to those treaties which are often consulted.

'The collections of national conventions, which were published at successive periods, and in different countries, have not been always conveniently arranged, or accurately printed, at the same time that they were universally allowed to be useful. They generally followed, indeed, a chronological order; but, from the vast mass of discordant matter, it was often a difficult task to collect the treaties which belonged to any particular nation, or to adjust the stipulations which related to any specified subject.

'In the following collection, I have preserved a chronological order, while I have brought together the treaties which at various times have been formed with each different nation. Without any strong motive of choice, I began with Russia, in the north; I regularly proceeded to the south of Europe; I diverged afterwards to Africa and Asia; and ended finally in America. I flatter myself this arrangement will be found commodious. To the treaties, which belong to each particular country, and which form a distinct head,

head, I have prefixed a chronological index of prior treaties, for the purpose of tracing a principle of connexion, and shewing where those preceding conventions may be found. The usefulness of this prefatory index will be acknowledged by those, who having been engaged in much study, or in much business, have felt the happiness of knowing where to lay one's hand on the thing that the pressure of the moment required. But, the brevity which I prescribed to myself, did not allow me to swell this prefatory index with the mention of every agreement, either for the hire of troops, or the performance of temporary stipulations. I was directed by my notions of utility, either in publishing some treaties, or in not mentioning others. The public, whose convenience I have endeavoured to promote, and to whose opinion I respectfully submit, will ultimately determine whether, in making this selection, I have been directed by judgment, or by caprice.

He proceeds to give an historical sketch of publications of this kind. He has carried down his collection to the latest treaties that are known, viz. those formed in 1788*.

This is a useful publication to men of business, historians, and statesmen.

H. H.

ART.

* For the information of our readers, we shall insert the titles of the treaties which Mr. C. has inserted.

Russia. The treaty of commerce and navigation, 1766.—The edict for establishing an unlimited trade in the Russian dominions on the Black Sea, 1784.

Sweden. The treaty of peace, 1654.—The treaty 17 July, 1656, confirming that of 1654.—The convention, 17 July, 1656.—The treaty, 21 October, 1661.—The commercial treaty, 1766.

Denmark. The treaty of peace and alliance, 15 Sept. 1654.—

The articles of peace and alliance 21-31 July, 1667.—The commercial treaty, 11th July, 1670.—The convention, 4th July, 1780, explaining the third article of the commercial treaty, 1670.

The Hanse Towns. The treaty of commerce with Dantzic, 11-23 October, 1706.—Extract from the protocol of the senate of Hamburgh, relating to the herring trade, 3d April, 1716.—The convention with the city of Hamburgh, 8th February, 1719, relating to the herring trade.—The convention with the city of Bremen, 17th October, 1731, relating to the herring trade.

Prussia. The treaty of defensive alliance, 13th August, 1788.

The States General. The convention 11th April, 1661, relating to the posts.—The peace of Breda, 21-31 July, 1667.—The commercial treaty, 21-31 July, 1667.—The articles touching navigation and commerce, 7-17 February, 1667.—The treaty of Westminster, 9-19 February, 1674.—The marine treaty, 1st December, 1674.—The explanatory declaration, 30th December, 1675, of the marine treaties, 1667 and 1674.—The definitive treaty of peace and friendship, 20th May, 1784.—The treaty of defensive alliance, 15th April, 1788.

* The

ART. XXXVII. *Reflections on the present State of the British Nation.* By British Common Sense. 124 pages. Price 2s. 6d. Miller. 1791.

It must be acknowledged by every attentive observer, that the present times are more abundant in political discussion than perhaps any former period since the revolution. The late important change in the constitution of France, has occasioned a number of writers to treat of the theory of new, and the abuses of old governments, and excited a spirit of investigation that bids fair to have a very important effect on the public mind.

The author of the present pamphlet thinks that it is as dishonourable for mankind that human reason should be fettered by the artifices of the "state jugglers" of the present, as by the tricks of the "religious jugglers" of a former age. After professing that it is not his intention to oppose or to impede the due authority of government, to serve the purposes of party, or to stir up dissensions in the kingdom, he takes a wide and extended survey of our present political situation.

According to him, 'the moment it shall be discovered that the national resources fall short of answering the present enormous yearly expenditure, that moment popular delusion vanishes, and desperate rage succeeds in its place;' and he further adds, 'it is not in the power of despotism itself, with all its cunning artifices, long to procrastinate that day of dreadful reckoning.' The co-operating causes are partly domestic, and partly foreign; the first are said to consist of the wasteful profusion and abuse introduced into our government, and which of themselves are efficient for the production of this effect, and the second to spring from circumstances entirely beyond the reach and influence of domestic mismanagement: for it is asserted, that when in consequence of the late important revolution in France, the manufactures and commerce of that country shall feel the alleviation of one half of their former taxes,

'*The Austrian Netherlands.* The provincial regulation of trade in the Spanish Netherlands, 15-26 day of July, 1713.—The barrier treaty, 15th November, 1715.—Count Volcra's declaration, 20-31 August, 1716, about the trade in the Austrian Netherlands.—The quadruple alliance, 1718.—The treaty of Vienna, 16th March, 1731.

'*France.* The peace of Ryswick, 10-20 September, 1697.—The peace of Utrecht, 31 March 11 April, 1713.—The commercial treaty of Utrecht, 31 March 11 April, 1713.—The peace of Aix-la-Chapelle, 18th October, 1748.—The peace of Paris, 10th February, 1763.—The peace of Versailles, 3d September, 1783.—The commercial treaty, 1786.—The explanatory convention of January, 1787.—The explanatory convention of August, 1787.—The family compact, between France and Spain, 1761.'

the

the merchants and manufacturers of this will find a ruinous competition in every market in Europe, and even in their own.

To relieve this kingdom from these threatened evils, it is proposed to abolish oppressive taxes, to restrain the wanton abuses of power, and above all things to introduce a more equal representation of the people, subject to the controul and authority of their constituents alone. To prove that our national concerns are in such a state as to require the immediate application of an adequate remedy, the author considers them under several different points of view. While speaking of the municipal government of England, he affirms that the police is so regulated as to be adapted to the *punishment* rather than the *prevention* of crimes, and laments that as no proper means have been devised for reclaiming the vicious, they are reduced to the direful alternative of either *stealing* or *starving*.

One great cause of this and many other grievances proceeds from the circumstance of the people's not having a sufficient controul over their own municipal magistrates, who during the Saxon government, and after the Norman conquest till the 1st Edward III. were expressly chosen by them. "The king's justices of the peace are all volunteers in office, they owe no duty of any kind to the people, and they perform as little for them. And in consequence, the use or virtue of this important municipal magistracy is as completely lost to the people as if it did not exist. Where these justices may be said to act at all, as in this enormous capital, it is merely for the purpose of inculcating a slavish, servile dread and awe of the regal authority, by bringing malefactors to punishment in the name of the king for crimes committed against their fellow-citizens; in which capacity these Westminster justices are very aptly termed *thief-catchers*."

The present system of the poor laws is also severely reprobated, and he recommends instead of initiating paupers in manufactures which require a previous knowledge, to employ such of them as are capable of labour, in the cultivation of barren and waste lands, a scheme that must be acknowledged to be highly beneficial, and which may indeed be carried into execution in almost every parish in the kingdom, at some distance from the metropolis.

An appendix contains a short account of the origin of the English poor laws, and the origin and present state of the English government. In the latter of these the author observes that the word King has been changed into a certain mystical term called the *Crown*, and that this *material* crown has become endowed with a *talismanic* power of transforming the person who puts it on, into a being possessing almost every attribute of the divinity: "our King is *eternal*, for he never dies; he is *infallible*, for he can do no wrong, &c. All these
divine

divine attributes spring from the adulation of a people who can despise and abhor the very same adulation paid by the Romans to their *Divus Tiberius* and *Divus Claudius*."

ART. XXXVIII. *Considerations on two Papers published at Antwerp, respecting a Loan for 3,600,000 Guilders; to be subscribed at the Houses of Mess. J. E. Werbrouck, and C. J. M. De Wolf, of that City.* 8vo. 74 pages. Price 2s. 6d. Stockdale, 1791.

THIS pamphlet contains the German copy and English translation of an original paper circulated on the continent, soliciting the loan of 3,600,000 guilders, or 320,000*l.* sterling, for the use of their Royal Highnesses the Prince of Wales, the Duke of York, and the Duke of Clarence. The terms and conditions on which this sum was proposed to have been borrowed, are briefly as follows:—1. The loan was for twenty-five years, but after the expiration of fifteen years, one tenth part thereof was to be reimbursed by way of a lottery, and the whole capital to be repaid at the end of twenty-five years. 2. For the security of this loan, their royal highnesses were to pledge all their appanages, and the revenues of the dutchy of Cornwall, and the bishoprick of Osnaburgh, amounting annually to the sum of 1,220,000 guilders, and to make the same over, *in trust*, to six noblemen and two gentlemen, viz. the Duke of Portland, the Duke of Northumberland, Earl Fitzwilliam, Lords Southampton, Rawdon, and Malmesbury, together with the Hon. Thomas Erskine, and Arthur Pigot, Esqrs. 3. As an additional security, 3000*l.* sterling, arising out of the appanages, was yearly to be laid out in the consolidated English Bank annuities, together with the interest accruing therefrom, to serve as a sinking fund for the repayment of the loan. 4. The interest was to commence on the first of February, 1791, at the rate of five per cent. payable on warrants every six months; and in consideration that all the above-mentioned revenues and appanages are only during the lives of their royal highnesses, they were to grant an annual premium of one per cent. over and above the said interest, to those who chose to insure the lives of their said royal highnesses. 5. Those who should content themselves with the interest of five per cent. were to have the before-mentioned lives insured by persons of the first rank and fortune, viz. the Duke of Portland, Earl Fitzwilliam, Viscount Malmesbury, Lord Robert Spencer, and Sir Thomas Dundas.

After this follows a statement of letters, deeds, &c. relative to the loan.

Having given an abstract of the documents which have been printed and dispersed over Flanders, the author proceeds to enquire into the nature of the securities purposed to be assigned, and first as to the duchy of Cornwall.

This

This great and distinguished fief is held by grants of a very singular nature, under the limitations of the charter of King Edward III, and being granted for the support of the dignity of the eldest son of the king, and under the express stipulation, that the parts of it are annexed and united to remain for ever, so as never to be separated at any time, and in any manner, 'cannot, according to the writer of this tract, be transferred into the legal possession of any other person, or made over in trust, even during the life of the duke for the payment of any sum whatever. He also insists that if the duke of Cornwall marries and dies, his widow would become entitled to one third of the whole dutchy; that in case of his succession to the crown, his son would be entitled to the dutchy, and in case of succession without a son, the dutchy becomes vested in the crown, and subject to the controul of Parliament, and that therefore this fief cannot be considered as any adequate or sufficient security to the lenders.

The next property taken into consideration is the appanages of the three Princes, and as they have only an annual income arising out of the Civil List during pleasure, and which may be encreased, diminished, or totally withheld, this also is considered as an inadequate security.

The last species of property to be made over in trust is that of the Bishoprick of Osnaburgh, but as the revenues consist in a variety of small duties, and of large voluntary contributions, subject, with a very few exceptions, to the controul of the States, and as the Directors and Co-estates of the Circle, are the only trustees whom the chamber of Wetzlaer would authorize to execute such a trust, this likewise is considered as a void security. After canvassing these different points with considerable acuteness, the author concludes by *pretending* to believe, 'that the whole of these papers is unvouched, unauthorized, and destitute of any foundation whatsoever.' s.

ART. XXXIX. *Hints founded on Facts: or a cursory View of our several Military Establishments; some Abuses committed in them; and their immediate Influence on the general Interests of Great-Britain in her relative Situation to France, &c. Addressed to the Right Honourable Lord Rawdon. 8vo. 104 pages. Price 2s. Faulder. 1791.*

THESE hints are laid before the public with a view to provoke enquiry into the many abuses committed in our several military establishments, as the partiality shewn to the guards above the line, the influence of patronage in superceding merit; the absolute inutility and burthenfome expence of keeping up the 29 regiments of cavalry, and the neglect shewn to that most constitutional defence of this country, the militia. These ap-

pear to be the principal topics which this writer intended to discuss; but he wanders into many more; and the whole is written in such an affected stile, or what some of our moderns call *fine writing*, that it requires no small degree of application to comprehend what the author would wish to express. As a specimen take the following note. 'It is not a compliment, paid at the expence of any corps, to affirm, that the tumults of the year 1780 were quelled by the militia. Headed by an officer they loved and honoured, the Northumberland readily obeyed. Friendship and affection, from habits of intercourse, could neither influence nor deter.' With respect to the abuses of which the author meant to complain, we shall be glad to pay them more attention, when they are expressed in a more intelligible manner, and with less parade of book learning. To similar abuses in the French establishments, he traces the late Revolution in that country, and shews the necessity of a reformation to prevent a like event taking place in this; or in case of such an attempt to secure the support of the army. 'But coercion, the last, and frequently the fatal refuge of insulted power, is, in its best success, a sad expedient, when exercised against the natives of the realm; unanimity never existed where partiality had spread the languor of disgust. In the hour of adversity kings readily fly to the multitude for safety; but the multitude do not readily forget the insolence of prosperity; and experience sufficiently evinces, that, however prompt a favoured few may be to promise allegiance and defence within the tranquil limits of the palace, the boisterous torrent of an angered people soon sweeps away the gilded prop, and swells upon its ruin.' E.

ART. XL. *Thoughts concerning the proper constitutional Principles of Manning and Recruiting the British Navy and Army. Dedicated to the Right Hon. the Earl of Chatham, First Lord of the Admiralty, and the Right Hon. Sir George Yonge, Secretary at War.* By the Hon. and Rev. James Cockrane, Vicar of Manfield, in the County of York, and formerly Chaplain to the 82d Regiment of Foot. 4to. 22 pages. Price 1s. Robinsons.

THE two great desiderata of manning the navy, and supplying the army with recruits in time of war, have often engaged the attention of the public. Mr. Cockrane says, 'that there are capital defects at present in the plans of recruiting both services.' This is readily admitted, and whoever is able to improve on the present method, which in regard to the navy in particular is allowed to be highly oppressive, will be fully entitled to the gratitude of his fellow citizens.

When sailors are wanted in time of war, our author advises to lay a strict embargo on all the ports of England and Ireland, until the *quota* required is procured. This method he says, provided the numbers be specified in the Gazette, will oblige the merchants and masters of ships in every port of Great Britain,

Britain, &c. to assist government in procuring men, not only by means of their own personal interference, but also by liberal bounties. The new navigation act, on such an occasion, will afford, we are told, sufficient *data* to the board of admiralty to fix the proportion of seamen that each port should procure for the navy; this proportion being according to the quantity of tonnage belonging to it.

In regard to recruiting the army, it is here proposed to oblige each parish to procure a certain number of men in proportion to the exigency of the state. Louis XIV. introduced into France the custom of recruiting his regular forces by draughts from the militia; and a similar method is observed in Prussia: 'the same plan ought to be adopted in the British empire; to have a militia so constituted, that it can afford recruits, when required by government, for the marine-regulars that are (according to our author's scheme) to compose two thirds of the complement of the British navy, and also what recruits are required for the land forces.'

s.

ART. XLI. *Letters to Mr. Doddsley, by Major Scott, in refutation of certain Misrepresentations, contained in the historical Part of the Annual Register for 1788, with an Appendix containing various important Papers, not inserted in the Annual Register.* 48 pages. Price 1s. Stockdale. 1791.

THE historical part of Doddsley's Annual Register, is supposed to be the composition of Mr. Burke; Major Scott has therefore pointed out the gross partiality it exhibits towards his speeches and opinions; the suppression of important facts which tended to contradict the assertions he had made; and the mutilating of evidence to make it appear stronger on that side of the question. The Major, as usual, enters into a long defence of Mr. Hastings in this discussion, of which we shall not give any opinion, as we hope that he will soon have an opportunity of defending himself in a more authentic and incontrovertible manner, if he be innocent of the crimes alledged; but with regard to the charges of inaccuracy, partiality, and omission, in the Annual Register for 1788, they appear perfectly well founded, and consequently reduce the authenticity of the *History of Europe*, to the common standard of pamphlets published for party purposes. If Mr. Burke be really the author of this part, it shows no small share of vanity to fill seventeen pages with his own speech respecting Mr. Hastings, and dismiss Mr. Sheridan's, which took up four days in delivering, with barely saying, that he summed up the evidence, and applied it in proof to the charge.

ART. XLII. *The Speech of Major Scott in the House of Commons, on the 14th of February, 1791, with a Preface, Extracts from the Journals, &c. &c.* 70 pages. Price 1s. 6d. Debret. 1791.

No notice of this speech being taken in the house of commons, the Major has published it 'as an appeal to every man of honour in England.' The subject is a defence of Mr. Hastings, which, we shall run no risk in asserting, will leave the matter in as bad a state as it was before the speech was made. The Major has written so long, and with so little effect, that people scarcely seem to think a refutation of his assertions necessary. The great fact on which he has put much reliance, is, that the revenues of Bengal, in the last years of Mr. Hastings's administration, were two millions more than when he assumed the Government; but the same argument might be brought forward by the minister of this country during the American war, for the revenues were certainly much larger at the conclusion than they were at the commencement: but the nation was loaded with an increase of 121 millions of debt, and India was left with a burthen of near ten millions.

The chief object of the present performance is, to prove that Lord Cornwallis and General Meadows have been compelled to have recourse, at the beginning of the present war in India, 'to much stronger measures than Mr. Hastings ever adopted.' For this purpose, the fine exacted from Cheyt Sing, and the seizure of the treasures of the princesses of Oude under Mr. Hastings, are compared to the present superintendence and collection of the revenues of the Carnatic, assumed by the Company's servants under the authority of Lord Cornwallis.—In the one case, the express terms of the Company's guarantee were violated, in the other, the articles of a treaty already sanctioned by both parties, in case of war or failure of payment of the annual tribute, were put in full force; but to make the case more parallel, the Major asserts, that the treaty has been exceeded, or as he terms it, directly broken. The quotations from letters which are here adduced, do not appear to us by any means to warrant such an assertion; and even supposing that they did, it would afford but a poor defence of one man to say, that another had acted in a manner somewhat similar.

In a succeeding article, relative to Oude and the trust committed to Hyder Beg Cawn, as the Vizier's first minister, the Major has vindicated the conduct of Mr. Hastings with much more effect. But on the subject of contracts, which is intended to be made the next and concluding article of impeachment, he has entirely failed. In 1779, Mr. Hastings made a contract with a friend of his for keeping in readiness a number of bullocks for drawing the artillery, carrying the baggage, provisions,

sions, &c. of the army, which he is charged with having made on very extravagant terms; but to prove that this was not the case, the Major asserts, that Sir Archibald Campbell made a contract eight years afterwards, at Madras, 15 per cent dearer. To every one acquainted with the relative situation of those two places, it must be evident, that no direct comparison could be properly made, since terms exorbitant at the one, might be reasonable at the other. But independent of this consideration, it appears from the ninth report of the select committee, appendix, No. 119, that the Major is totally wrong in his calculations. According to the fixed hire of the bullocks, Mr. Hastings's contract in time of peace, was thirty per cent dearer than Sir A. Campbell's * in time of war;—the number of bullocks with General Meadows's army, on the terms paid by Mr. Hastings, would have cost 23,726l. per month, whereas, the present cost on Sir A. C's contract prices, is 19,328l. as per return to the house of commons, which is, 4,397l. per month less, or upwards of 18 per cent. Besides this difference, a variety of advantages too long to be here enumerated, were allowed to the contractor at Bengal, which are not allowed at Madras.

The Major, however, asserts, that Mr. Hastings's contract afforded the contractor only a profit of 15 per cent; and it is true, the contractor affirmed that to be the case for a particular period of the war; but when asked in 1784 on what terms he would give up the remaining term of his contract, he computed his profits at 15,000 sicca rupees per month, or upwards of 20,880l. per. ann. and that on a capital stock which did not amount to 22,000l. so that his profits must have approached nearly to cent per cent †. Such are the objections to which this defence of Mr. Hastings is liable; and without entering into the merits of his case, whether he be guilty or innocent of the charges, we may add, that if any conclusions were to be drawn from those who have written in his defence, they would be unfavourable to his cause. Σ.

ART. XLIII. *Two Letters addressed to the Right Hon. Henry Dundas and the Hon. Henry Hobart, on the Conduct adopted respecting the Colchester Election.* By George Tierney, Esq. 4to. 22 pages. Price 1s. Debrett. 1791.

MR. Tierney, the unsuccessful candidate for Colchester, addresses Mr. Dundas in the first of these letters, and charges that gentleman, in very animated and nervous language, with hav-

* The current rupee is here valued at two shillings, and the pagoda at eight shillings; 10½ current rupees per bullock, is 20s. 3d. Bengal terms; one pagoda 30½ fanams is 13s. 10d. Madras terms.

† See the papers relative to the bullock contract, No. 7, presented at the house, and printed in 1787.

ing exerted his abilities, in conjunction with those of Mr. Rose of the Treasury, to prejudice the House of Commons, in regard to his petition complaining of an undue election. Mr. T. affirms, that Mr. D. was, in some measure, a party, and consequently affected by the decision, as he (Mr. T.) had undertaken to demonstrate the fallacy of his Asiatic estimates. 'As the case now stands, 'says the author' you will be deprived of the satisfaction of exposing the heresy of an unbeliever, and I shall lose the means of admiring, for the future, the ingenuity you annually display in expounding the unfathomable doctrine of your Indian surplus, and the mysteries of insolvent prosperity.'

In the second letter, addressed to the chairman of the committee who decided on the Colchester election, Mr. T. re-states his objections to the validity of the election of the sitting-members, viz. that Mr. Jackson held a pension of 400l. per annum, which by the 6th of Anne and 1st of George I. disqualified him from being eligible to a seat in Parliament, and that Mr. Thornton had procured himself to be returned by acts of gross bribery. He avers, that no symptoms of malice appeared, on his part, upon the trial; that he did not exhibit any disposition to harass and vex Mr. Jackson; nor did he instruct his counsel to make use of any expressions which could savour of malevolence, or even of pique; and concludes with thinking it extremely hard that his petition should be deemed *frivolous* and *vexatious*, when the constitutional point relative to Mr. Jackson's pension appeared *dubious* to the Chief Justice of Chester, and was upheld and supported by the opinion of one of the first election counsels in the kingdom. s.

ART. XLIV. *The Wonders of Creation; or, Contemplations on the Works of God. Written originally in German, by C. C. Sturm. Translated into English by a Clergyman. fo. cap. 8vo. p. 114. pr. 2s. sewed. Robinsons. 1791.*

WE recommend this spirited translation as a work calculated to improve and interest young people; and, because there are few devotional books in our language, addressed to the heart, which do not run into the wildest fanaticism.

ART. XXXIX. *Questions to be Resolved: or, A New Method of Exercising the Attention of Young People. Interspersed with various Pieces, calculated for Instruction and Amusement. Translated from the French of Madame de la Fite. 12mo. 273 pages. Price 3s. bound. Murray. 1791.—The same in French. Price 3s. ib.*

THE new method of exercising the attention of young people, explained by examples in this ingenious volume, deserves notice, the plan being as simple as useful. A number of questions are given, and a list of answers, thrown promiscuously together,

gether, out of which the pupil is to select the one designed for each question, and afterwards to arrange them.

The questions in this little volume are on moral and historical subjects; the former are illustrated by well-chosen anecdotes and pertinent reflections; and the latter, referring to the travels of the young Anacharsis, forms an epitome of the history of the Athenians. Some chronological questions are interspersed relative to the scriptures. The questions also give rise to conversations, in which the piety and good sense of the author are equally conspicuous. We recommend this work to parents and teachers, who might easily extend the plan; but we think, that if the letters of reference had been placed at the end of the volume, in such a manner that they could have been taken out by the teacher, the book would have been still more useful. Indeed, the only way to render any exercise of this kind beneficial is, to do it regularly. A parent should not give the book to a child till it has slowly gone through the divisions. One in a day would be quite sufficient, and leave not only a lasting impression, but what is of more consequence, distinct ideas in the mind. The translation deserves praise.

ART. XLVI. *La Compagne de la Jeunesse, ou Entretiens d'une Institutrice avec son Eleve.—The Companion of Youth, or Conversations between a Tutoress and her Pupil.* 2 vols. 12mo. p. 512. pr. 5s. sewed. Edwards. 1791.

As we have uniformly disapproved of books which contain premature instruction, and are written for the improvement of young ladies rather than human beings, we cautiously praise these dialogues, though many youthful faults are exposed in an ingenious manner, and corrected by example. We were particularly displeased with the numerous reciprocal compliments which abound in them, and think that the pupil is treated with a degree of respect, that no child ought to receive from any person, much less from a tutor or governess.

ART. XLVII. *The Speculator. Volume I.* 8vo. 364 pages. Price 5s. 6d. boards. Evans. 1790.

SHORT essays, written with the ease of epistolary familiarity, have ever been found a compendious vehicle of instruction, and the most ingenious writers have, in this desultory way, endeavoured to improve the taste and enlarge the views of the gay and busy world. And in order to render their labours more extensively useful, they have assumed some fictitious character, and thus becoming intimate with their readers, they have given the interest of a whole, to discordant parts. Detached essays, on the contrary, are taken up casually, and wanting this connecting interest are soon negligently thrown aside, and seldom

sought for more. Every essay is a beginning, and the effort of mind required to begin, is, though from a different cause, almost as irksome to the industrious as to the indolent; the former, having indulged a train of thought which they are unwilling to snap; and the latter, wishing to put off the hour of reflection, allow procrastination to steal the wavering moments of indecision: curiosity in both cases would probably have turned the scale; but the curiosity is languid which only opens the next paper because the preceding one amused. The Spectator, the Rambler, and Idler, have often made the best use of this intimacy. The careless reader, who would start from a moral work, searching for amusement, stumbles on instruction, and patiently bears a little moralizing, or even preaching, from an old friend, expecting to find the next paper more cheerful; nay, the bitter pill of reproof is often taken without any angry emotion, for this consoling idea instantly darts into the weary mind, that if it is a lecture it cannot be long, and may have an illustrative tale tacked to it to wash down the blunt advice.

But works of imagination, and literary strictures, are more particularly the province of periodical writers; though Johnson's graver lessons and skilful developement of the human heart, claim the first place in his works. They give a tone to promiscuous conversations, form the taste, and regulate the manners of *half-thinkers*, who had rather follow a scent than be led by the nose.

The modest Speculator, seldom deviating from this track, has never ventured to borrow the Rambler's dictatorial tone, or the delicate humour of the Spectator, who *humly* presumed to laugh at the follies his successor reproves with an indignant nod; but beating up fresh game, he has afforded us considerable amusement and grateful information. We particularly allude to the most interesting numbers; namely, those that contain some ingenious strictures on the progress of German literature, or translations which elucidate the critical remarks. In the introductory number, the author gives the following account of his plan. P. 15.

‘ Life and letters will be the objects of his attention. To those who, stationed amidst the bustle of the world, can watch the fleeting influence of fashion on the ever-changing scene of manners, the task is left to catch the shifting colours as they appear, and instruct the world, by faithful pictures, of the nicer features of the times. Lineaments of life, more broad and general, an outline more free and comprehensive of those motives which influence the characters of men, are more adapted to the pencil of a retired Speculator. Variety will not be wanting; the precept, which is tedious in a formal essay, may acquire attractions in a tale, and the sober charms of truth be divested of their austerity by the graces of innocent fiction. Much of the plan will be literary; in this part criticism and the finer arts are meant to occupy a considerable place, and

and the regularity and dryness of discussion, will occasionally be relieved by the introduction of various pieces of original poetry. In a work of this nature novelty is ever demanded; among the critical essays, a series will be presented to the public, which will at least have that advantage. The later periods of the polite literature of Germany presents the spectacle of a literary harvest, which, though rich and ample, had hitherto excited few labourers. As in our language no regular criticism has appeared on a subject so original as the present state of the *Belles Lettres* in Germany, sketches of particular parts of their more elegant literature will be attempted in the course of the present work, and some translations offered, to convey an idea, however slight, of that spirit to which description alone is seldom adequate in poetical productions.'

Adhering to this plan, in the course of the volume he takes a critical view of German literature, particularly of the efforts of the tragic muse; compares the French, English, and German tragedies, and subjoins some scenes to give weight to his observations. Perfectly coinciding in opinion with the author, that the German language is shamefully neglected in this country, we shall present to our readers the criticism on Schiller, p. 236.

'Schiller is one of the modern tragic writers of Germany, and commenced his dramatic career with a piece called the Robbers. At a later period the famous conspiracy of Fiesco against the government of Genoa, furnished him with the groundwork of a second tragedy. A story of domestic calamity worked into a drama, called Cabal and Love, and another piece founded on the romantic misfortunes of Carlos, prince of Spain, are the two last theatrical productions of his pen. In Don Carlos, Schiller has made use of blank verse; his former tragedies, like those of most other German writers, were all in prose, but that of a kind possessing merits peculiar and appropriated. In the four tragic dramas of Schiller, the greater part of those faults as well as beauties, with which the genius of the German stage appears so strongly marked, are abundantly exemplified.

'The examination of those compositions, in which regularity and artificial labour are the more obvious merits, where neither the imagination is suddenly dazzled by great and elevated excellence, or the understanding shocked by striking and unexpected imperfections, affords a task to criticism, involving only few difficulties.

'But when, as it so often happens in works of genius, defects and graces are closely interwoven, and the highest beauties usher in the grossest faults, the impartiality of cool and candid investigation is not easily preserved. On one side, the warmth and sensibility of keen admiration is apt to dictate the language of indefinite panegyric; while on the other, the rigour of colder judgment disgusted by imperfections and absurdities, overlooks real merit in one general sentence of condemnation. This difficulty strongly applies to the critical examination of German tragedy in general, or at least the greater part of it, and the pieces of Schiller in particular, which to different enquirers may thus suggest opinions of their merit, different almost in the extreme.

The

‘ The beauties of Schiller are those belonging to original genius. Neglecting that negative merit which is attained by a tame and faultless character of tragedy, he hazards every thing in pursuit of strength, elevation, and novelty of thought. Imagery the most vivid and daring, situations singular and impressive, the *verbum ardens* pushed almost to rashness, a structure of language full of nerve, rich and dignified, mark every page of the writings of Schiller. Like our own Shakspeare, he sometimes delights and affects, even while he violates every rule, and leaves far behind him the decorum of the scene and the strictness of propriety; satisfied to bid the human heart glow with the fire of communicated passion, or the imagination expand to the grandeur of conception. In the characters of Schiller traces of high originality are abundant. Those of the Marquis Posa, in Don Carlos; Lady Milford, Ver-rina, and some others, are marked by features equally new and striking. As a delineator of character, Schiller, however, is rather distinguished by a strong and bold outline than by the little nicer and more delicate touches of discrimination, which mark the pictures of Shakspeare, and stamp the personages drawn by his poetic fancy with the truth and reality of nature herself.

‘ The spirit of Schiller is marked and peculiar: he is the Æschylus of the German drama. He seems, by a native impulse, to have felt his daring pencil directed to those scenes of horror and affright, from the contemplation of which, minds less energetic have shrunk in dismay. Fiery and unfettered, his genius has delighted to seek the loftier and more inaccessible regions of tragic poetry; to expand, as in its native element, amidst the shock and tempest of the fiercer passions, which convulse the soul and lay desolate the breast of man; descending little to the lower provinces of dramatic effect or the minutiae of the scene. In the hands of Schiller, the strings of the human heart are struck with a boldness approaching to temerity. On the milder passions, by which, in the scenes of other dramatists, the soul is gently moved, and the bosom taught to vibrate with soft and delicious sorrow, he has disdained to fix his hold. It is not the tear, which in the tender distress, the languishments of disappointed passion suffuses the melting eye of sensibility, that his poetic fictions are to call forth; but the gush of heartfelt anguish, sympathising with the last worst strokes of man’s misery, shuddering at the view of calamity, hopeless and irremediable. It is to astonish, to terrify, to shake the soul, that in the construction of his dramas the grander efforts of his genius are directed. In the agonies of despairing love, in situations where man is bowed to the grave with irretrievable woe, in the dreadful councils of banditti, and the horror of conspiracies and plots, he has sought for scenes alone congenial to the wildness of his fancy.

‘ The faults of Schiller are closely interwoven with his highest excellencies, and may often be traced to the same source. Some of these are too prominent to be passed over by candid criticism, and claim more attention as having not a little reference to our own drama. In the first tragedy of Schiller, the plot is marked with wildness and irregularity, which shock the judgment, and almost annihilate probability. The stage too often streams with blood, and the
repre-

representation is connected with circumstances from which the mind recoils in horror. The extravagance of fancy is sometimes, in the construction of character, pushed beyond the simple modelly of nature. Of this Franz is an example; the impression which the vices of such a personage would leave on the mind, and the interest of the character, degenerate from excessive deformity into incredulity and aversion. The effort so constantly exerted to stamp conception with fire and energy is liable to be overtrained, and not unfrequently produces images, too near the brink of horror and disgust to operate the effects of pleasure or admiration. From a similar cause expression is often rendered harsh, and metaphor carried to obscurity; while, in the more forcible painting of passion, a roughness is apt to interweave itself, against which the polish of modern manners may revolt as coarse and indelicate. Such are the defects which principally occur in Schiller's first dramatic efforts, though even his latest are not perfectly exempt from them, and which abound in the earlier part of the present æra of the German stage. It is with such as these that genius is debased in the tragedy of Klinger. The example of Lessing, however, has pointed out an exception to the general wildness and irregularity of structure in the German drama, and proved that chastity of composition and adherence to rule are not incompatible with the spirit of the tragedy of his country.

A progression of a nature the most marked and obvious is to be noted in the regularity and polish of Schiller's dramatic writings. In his first production, the Robbers, unfettered by established laws, unrestrained by the sober dictates of judgment, he gave full scope to the irregular workings of an imagination which glowed to excess with the wild and terrific. In the Conspiracy of Fiesko, a warmth of fancy, equally vivid, animates the scene, but with much of the original wildness and extravagance of genius brought into subjection, the exuberance of untutored powers repressed, and the horrors which breathed throughout the former piece, somewhat softened down. The painting of female character, which, in the Robbers, is little definite or attractive, forms in Fiesko a prominent and pleasing feature of the drama, and assumes a shape highly interesting in the subsequent tragedies, Cabal and Love, and Don Carlos. In these, the lawless energy of that imagination, which at first bore down all before it, and mocked the bounds which were to confine its wanderings, is still farther submitted to the guidance of cool reason, and has not disdained the alliance of art and regularity. The plot of Cabal and Love, is happily contrived to excite curiosity and fix attention, which is not suspended till the end, and all its distinct parts are contrived with much art, while they connect with each other, to contribute to the general catastrophe. In the last pieces of Schiller, the power of swaying the tenderer emotions, which amidst the terrible graces of his first drama was little to be traced, is often happily exerted.

This is followed by a translation of the fifth act of Schiller's tragedy, entitled, *Cabal and Love*, which we should gladly have inserted, but on account of its length must refer our readers to the work itself.

Some

Some of the original tales are interesting, and more imagination appears in those written by an author who uses the signature N. than we have lately met with in similar publications. The following, though not new, will be so to many of our readers. P. 301.

‘ A respectable character, after having long figured away in the gay world at Paris, was at length compelled to live in an obscure retreat in that city, the victim of severe and unforeseen misfortunes. He was so indigent, that he subsisted only on an allowance from the parish. Every week a quantity of bread was sent to him sufficient for his support, and yet at length, he demanded more. On this the curate sent for him. He went: “ Do you live alone ?” said the curate: “ With whom, sir,” answered the unfortunate man, “ is it possible I should live ? I am wretched, you see that I am, since I thus solicit charity, and am abandoned by all the world.” But, sir, continued the curate, “ if you live alone, why do you ask for more bread than is sufficient for yourself ?” The other was quite disconcerted, and at last, with great reluctance, confessed that he had a dog. The curate did not drop the subject. He desired him to observe, that he was only the distributor of the bread that belonged to the poor, and that it was absolutely necessary that he should dispose of his dog. “ Ah, sir,” exclaimed the poor man, weeping, “ and if I should lose my dog, who is there then to love me ?” The good pastor, melting into tears, took his purse, and giving it to him, “ take this, sir,” said he ;— “ this is mine—this I can give.”

The poetry, except in one or two pieces, seldom rises to mediocrity.

ART. XLVIII. *The Confessions of J. J. Rousseau, Citizen of Geneva. Part II. To which is added, A new Collection of Letters from the Author.* Translated from the French. In Three Volumes. 12mo. 1258 Pages. Price 10s. 6d. sewed. Robinsons. 1790.

WE have already reviewed the two first volumes of this work *, and have only now to remark, that this is a tolerable translation of a book, which would have required more than common abilities, if faithfulness and spirit had been equally aimed at by the translator.

The third volume contains a collection of letters, which, upon the whole, are far from being interesting ; for they appear to be the hasty effusions of a head confused by real or imaginary cares, forced to write about trivial commissions and other private matters, which ought never to have been obtruded by selfish rapacity on the public eye. It is not necessary to inquire how, or when, a great man combed his head, washed his face, or performed the common duties which cleanliness requires. We all know that he is a man, and it is an insult to

* See Review, Vol. VI. P. 385.

our nature when these insignificant details are brought forward to notice. It is, indeed, a cruel affront to departed genius, to rake up every casual saying, and inconsiderate letter, under the invidious pretence of giving a faithful picture of a noble mind, when the real motive is to gratify those grovellers, who can only rise by depreciating others. A common man may be always on his guard to keep on the mask of wisdom; or, a vain one, like Pope, be ever on the watch to maintain the character of a wit; but we will venture to assert, that in the honest simplicity of his heart, a man of superior talents has said and written a hundred foolish things, at which he would himself blush, if set in battle array before him, though snarling envy never carped at his inconsistencies.

We do not by these observations mean indirectly to insinuate that there are not passages in these letters which do honour to both Rousseau's head and heart; but the greater number appear to have been written after the close of the memoirs, and to have been extorted by business or civility from a man, who, like most thinking people, was not fond of letter-writing, or of those uninteresting conversations, in which the heart taking no part, vanity, or a desire to escape from the languor that thoughtlessness produces, is the only spur.

We shall extract a letter to M. Moulton, dated Monquin, Feb. 14, 1769. P. 385. Vol. III.

‘ I have changed my lodging, my dear Moulton: I quitted the foggy air of Bourgoin to come and inhabit a solitary house which had long been almost empty; it stands upon an elevation, and the lady to whom it belongs made me an offer of it sometime ago; I was received with a noble hospitality, but too much so to make me forget I was a visitor. Having taken this step, my present situation does not permit me to think of another habitation; I could not, indeed, consistent with honour, quit this immediately after having consented to its being prepared for me. Necessity, inclination, and my present state of health, all concur to induce me to make my sole desire that of finishing in this solitude the rest of my days, which, thank heaven, will not, I think, notwithstanding what you may say, be extremely numerous. Overwhelmed with the evils of this life and the injustice of men, I approach with joy an abode where these cannot reach me, and in the mean time my only object shall be that of turning my thoughts inwards, and endeavouring, in the presence of the Supreme Being, who is witness to all my actions, to taste here below, with the companion of my heart and misfortunes, a few hours of peace and agreeable repose in expectation of the last moment. Therefore, my good friend, continue to assure me of your friendship, it will ever be dear to me; but never more speak to me of projects. The only one I have to execute is, that of leaving the world as innocent as I have lived in it.

‘ I have perceived, my friend, in some of your letters, and particularly in the last, that the torrent of fashion has reached you,
and

and that you begin to waver in those sentiments in which I thought you not to be shaken. Ah! my dear friend, why are you changed? You, in whom I always thought I perceived so sound a heart and such strength of mind. Are you then no longer satisfied with yourself, and does the secret witness of your sentiments begin to become importunate to you? I know that faith is not indispensable, that sincere incredulity is not a crime, and that men will be judged according to what they have done, and not according to what they have believed. But be careful, I conjure you, to be sincere with yourself; for not having believed is very different from not having been willing to believe; and I conceive it to be possible that he who has never believed may never believe, but not that he who has once believed can ever cease to do so. Besides, what I ask of you is not faith so much as sincerity. Will you deny the existence of a universal intelligence? Final causes confute the supposition. Would you reject moral instinct? You must hear an internal voice in your heart, which confounds fashionable petty arguments, and cries aloud, telling you that they who maintain honesty and villainy, vice and virtue to be words without meaning, are liars. You are too good a reasoner, not to perceive by instinct, that in rejecting the primary cause, and attributing every thing to matter and motion, the morality of human life is excluded. What! My God! the just man unfortunate, a prey to all the evils of this life, not excepting shame and dishonour, has no reward to expect in that which is to come, and dies like a beast, after having lived like a divinity! No, no, Moulton; Christ, whom the present age has not known, because it is unworthy of knowing him; Christ, who died for having been desirous of making an illustrious and a virtuous people of his vile countrymen, the divine Jesus did not entirely die upon the cross; and I, who am a poor mortal full of weakness, but who feel I have a heart which no guilty thought ever approached, perceive, from this alone, in the approaching dissolution of my body, a certainty of living beyond the grave, of this I am assured by every thing in nature. She does not contradict herself; I perceive in her the reign of physical order, which is never interrupted. With this, moral order must correspond. It was, however, overturned in me, and will therefore begin at my death. Pardon me, my friend, I perceive I begin to talk idly; but my heart, full of hope and confidence relative to myself, and to you of attachment and affection, could not resist this overflowing.' T.

ART. XLIX. *An Essay on Bigotry, Religious Innovation, and Infidelity, as respectively supported by Doctors Burke, Priestley and Toulmin, in a Letter to John Mitford, Esq.* By Falkland. 8vo. 55 pages. Pr. 1s. 6d. Stalker. 1791.

THE writer of this essay professes himself an enemy to bigotry under every form, and expresses much regret, that, after all that has been done in America and France, 'the mind of many a Briton still remains enslaved by inquisitional decretals; scared by the obsolete penalties of a cruel code.' As an example of the remaining influence of bigotry in this country, he mentions

mentions Mr. Burke's *Reflections*, 'in which he has furnished bigotry with a sufficient stock of intolerant vehemence to the close of this century at least.' P. 15.

'Uninjured, unprovoked, he has with a distortion, unknown to the pencil of a *Bunbury*, caricatured a dissenting divine, rendered venerable by age, respectable by his abilities, and amiable by a list of virtues, not inferior to those of his intemperate adversary, though brilliant and numerous the world knows them to be. With a head heated by passion, and a heart deeply incruusted with prejudice, he has prostituted some of the greatest mental powers that perhaps ever dignified human nature, in the bitter service of illiberality. His deceptive *Meteorism* has brightly twinkled in the religious and political horizons: like a dark lantern, he has been borne about by the angry spirit of irritability, at one time invisible, at another, dazzling the beholder with a momentary glare, which shewed the strength and purity of the inclosed flame, were it removed out of the foul vortex of prejudice that surrounds it. The bishops of *Rome*, of *Rouen* and of *Canterbury* may heap praises and benedictions on this lay pillar of prelacy, monkery and popery; queens may smile on him for his gallantry, and their consorts for his sublimated extracts from *Prynne* and *Brady*: But when the porcelain fascination of *Marie Antoniette*, the priestly pomp of *Pius the Sixth*, and his brother, *Moore*, the splendor of royalty, and the head of their sublime panegyrist, are crumbling in the grave, posterity will have reason to regret that the once illustrious and nobly independent representative of *Bristol*, was ever degraded by prejudice into a courtly partisan, or that the imperfection of humanity should have been so strongly exemplified in one of the most favoured of her children.'

Our author expresses a hope, that 'even this generation may see the happy day, in which the hand of liberality will pull down the old partition wall, which bigotry has erected in the face of christianity,' and strenuously contends for the universal extension of religious liberty. At the same time, in our opinion not very consistently, he censures those, who are endeavouring to accomplish this desirable end, as attempting unnecessary innovations; asks, how the Socinian apostles will be able to answer before the unerring searcher of hearts, for having stirred up unnecessary, unprofitable dissensions in the christian world; and, in short, treats them with scarcely less severity than the professed advocates of atheism. His favourite opinion seems to be, that philosophers should speculate in their closets, but should keep the result of their speculations to themselves. If this opinion be well founded, of what value is that religious liberty, for which our author is an advocate? or, by what means are mankind to be emancipated from the shackles of prejudice and superstition?

Before we take our leave of this brilliant, but to us unsatisfactory publication, we must remark, that the writer's fondness for the metaphorical style sometimes betrays him into puerilities: as in the following sentences. P. 36.

‘ Since the salutary tide of reformation began to flow, adverse currents have cleared the tablet of *christianity*, so grossly interlined by priestcraft and superstition. Time having abated the violence of those currents, they now flow in smooth transparency, and form a medium which magnifies the heavenly inscription. But the supervention of the acid torrent of *modern reformationists*, would corrode, not preserve those divine characters.’

Again, (p. 52) ‘ I own this doctrine [speaking of christianity] so purely established, has flowed through the muddy channel of intermediate ages, and been thickly impregnated with the errors and absurdities of those times. Within the two last centuries, the foul inspissation began to subside. Its original transparency would, ere now, have been perfectly restored, did not the estuation of bigotry and metaphysical disquisition still excite a turbid swell, and the sacrilegious hand of infidelity rake up the settled slime.’

From the frequent use of *shall* and *should* for *will* and *would*, we infer that the writer is not an Englishman. M. D.

ART. L. *Anecdotes of Archery, antient and modern.* By H. Goldfield. Small 12mo. 78 pages. pr. 2s. sewed. White. 1791.


THIS little volume contains a short compilation of various particulars relative to archery, and the accoutrements of a bowman in antient and modern times.

We are informed that this practice, which had fallen into disuse on account of the invention of gunpowder, was revived about twenty years ago by a society under the title of the Finsbury Archers, and that the late Sir Ashton Lever instituted the Toxophilite Society, which has given birth to the Royal Kentish Bowmen, the Robin Hood Bowmen, John of Gaunt Bowmen, Woodmen of Arden, Hainault Foresters, Surry Archers, Southampton Archers, and a prodigious number of other clubs, meetings and associations in different parts of the kingdom.

ART. LI. *Observations on the Utility of Patents, and on the Sentiments of Lord Kenyon respecting that Subject. Including Free Remarks on Mr. Beetham's Patent Washing-Mills; and Hints to those who solicit for Patents.* 8vo. 55 pages. pr. 1s. Ridgeway. 1791.

THIS, as may be guessed from the title-page, is an overgrown advertisement in favour of Mr. Beetham's washing-machine, the merit of which can be determined by experience only.

I N D E X.

 Books reviewed have the first word printed in Capitals, Notices of new Books, and Articles of Intelligence, in Italics: the Languages in which Books are written, if not in English wholly, is pointed out by, A. *Arabic*, Æ. *Æthiopic*, C. *Chinese*, Cu. *Curdistanic*, D. *Dutch*, Dan. *Danske*, E. *English*, F. *French*, G. *German*, Gr. *Greek*, H. *Hebrew*, I. *Italian*, Icel. *Icelandic*, Ir. *Irish*, L. *Latin*, Lap. *Laplandic*, N. *Norwegian*, P. *Portuguese*, Po. *Polish*, S. *Spanish*, Sam. *Samaritan*, Sc. *Sclavonian*, Sw. *Swedish*, Syr. *Syriac*, W. *Welsh*, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it.

A.		<i>Africa</i> and its Inhabitants considered, F.	476
A	Berration of the earth, on the effect of, in astronomical observations	235	
	ABRIDGEMENT of Portlock and Dixon's Voyage	415	
	<i>Abulfeda's Africa</i> , A.	478	
	<i>Academy</i> , Electoral, of Sciences and Belles Lettres, Memoirs of, Vol. VI. F. G. L.	106	
	— of Sciences, Belles Lettres, and Arts, at Lyons	465	
	— Royal of Inscriptions, and Belles Lettres, at Paris	106	
	— Music, at Paris	359	
	— Stockholm	ib.	
	— Sciences and Belles Lettres at Berlin	346	
	— &c. at Stockholm	465	
	— at Gottingen	345	
	— Lisbon	105	
	<i>Academy</i> , Royal, advantages of the	28	
	<i>Acid menstruum</i> , on a new compound	382	
	<i>Acids</i> , observations on	112	
	— on the solution of metals in	382	
	<i>Acorns</i> , on the growth of	436	
	ACTIONS, personal, Practice of the Court of King's-Bench in	150	
	ADAIR (J. M.) on Inoculation	525	
	ADAMS'S (Dr. W.) Sermons	214	
	ADDRESS of the National Assembly of France	324	
	— to the Public, on the Repeal of the Test Laws	548	
	<i>Address</i> of the Inhabitants of the late Bailiwick of F	118	
	<i>Adlerich's Cora</i> , Sw.	359	
	<i>Adrianople</i> , account of	21 F.	
	<i>Adventure</i> , strange	416	
	APP. VOL. IX.		
		<i>Aged</i> , on the duties of youth to the	212
		Agreements, law of	141
		Agriculture, remarks on	237 F, 530
		Air, discoveries relative to	475 F.
		— hepatic, observations on	385
		Airs extracted from animal substances, remarks on	384
		<i>Albrecht's Masaniello</i> of Naples, G.	240
		Aleppo, description of	20 F.
		<i>Alexis & Natalia</i> , Sw.	479
		Almsgiving defended	78 E.
		<i>Altona</i> , Ecclesiastical History of, G.	226
		Amalgamation, on the process of	234 G.
		<i>Amalthea</i> : for Taste and Science, G.	480
		AMARANTHS, History of, L.	192
		AMERICA, Voyages to the North West Coast of, in 1788-9	8
		America, discovered by a Welch prince	401
		— North, account of some of the natives of	10
		— manners of settlers in	262
		— on the constitution of	47
		— trade of the North-West coast of, with China	12 E.
		<i>Anatomy</i> of Man, G.	219
		Ancients, on the theatrical dances of the	359
		ANDERSON'S (A.) Origin of Commerce	24
		<i>Andre's</i> (C. C.) useful walks, G.	360
		ANDREWS'S (M. P.) Better Late than Never	45
		Anecdotes 302, 303, 304, 402, 416, 448	
		Angina, observations on	228 G.
		Animalcules of infusions, remarks on	107
		Animals degenerate from not changing the breed	3
		— do not degenerate from not changing the breed	20
		R r	Animals

I N D E X.

Animals of New South Wales	167	Augustine, (St.) character of	30
ANNE (Queen) Transactions during the		Aurichalchum, native brads	355
Reign of	395	Aurora borealis affects the magnetic	107
Anne (Queen) person and character of	400	cause of the	231, 472
Annual Register, Doddsley's, remarks on	563	AUTHENTIC Memoirs of W. A. Bowles	312
ANSWER to the Bishop of Comana's		Avanzo's (Count J. B.) Eulogy of Jac-	239
Pastoral Letter	551	quier, I.	363
Ant, sugar, observations on the	382	Aversion, what	
ANTINOMIANISM Unmasked and Re-			
futed	340		
Antioch, description of	20 F.	B.	
Antiquities of Athens, Vol. III.	237	Babylon, account of the ruins of	20 F.
Antiquities	268 E.	Bagdad, description of	20 F.
ANTWERP, Considerations on Two Pa-		Balbec, account of the ruins of	20 F.
pers published at, E. G.	560	Bambuck, Travels in, F.	478
APHORISTIC Observations on Theatrical		Bandini's (A. M.) Catalogue of Medical	120
Amusements	458	Manuscripts, I.	110
APOCALYPSE of Nature	22	Barg's (F. L.) Practice of Medicine, L.	477 F.
Apoplexy, observations on	228	Banks, observations on	29
Apostles, on the inspiration of the	368	Baptism, history of	30
Aqua regis, powerful, mode of making	383	how corrupted	
Arabia, account of	20 F.	BARBER; or Timothy Priestley shaved	218
Arabs, account of the	20 F.	——'s Mirror	340
Arbela, description of the plains of	20 F.	BARBOUR's (J.) Bruce	512
ARCHERY, Anecdotes of	576	Bark, Peruvian, <i>see</i> Cinchona.	
Arches, on the mechanism of	474 F.	Barometer, influence of the sun on the	107
Archipelago, account of some of the	21 F.	Barytes, aerated, described	273
isles of the		BASTILLE, History of the	498
<i>Ariflidis</i> (<i>Ælii</i>) <i>adversus</i> Leptinem, Gr.	477	Bat, vampyre, account of the	192
L.		Baudisson on the Advantages of Com-	235
Aristotle, observations on	157 E.	merce, F.	358
—— strictures on the logic of	427 E.	Bayonne, depopulation of	17
Armenia, account of	18 F.	Beauty, Turkish ideas of	360
Armies, German, statement of the health	109	Bechstein's (J. M.) Useful Walks, G.	188, 494
Art and science, difference between	154 E.	BECKFORD's (W.) Account of Jamaica	236
—— on the comparative ex-	266	Bees, Treatise on, F.	4
cellencies of		Bees, honey taken without destroying	41
<i>Artedi's</i> (P.) <i>Bibliotheca Ichthyologica</i> ,	117	BELCHER's (W.) <i>Galaxy</i>	216
L.		BELSHAM's (T.) <i>Ordination-Charge</i>	
—— <i>Philosophia Ichthyologica</i> ,	ib.	Bene's (B. del) <i>Elogy of Count-Betti</i> , L.	358
L.		BENNET's (W.) <i>Sermon on the Death</i>	339
Arts, state of in England	185 E.	of Mr. Vowell	229
Astringent gum, new	172	Bergmann's Works, Vol. VI. L.	153
ASTRONOMICAL Ephemeris, for 1790,	235	BERKENHOUT's (Dr.) <i>Letters to his</i>	162 note.
L.		Son	45
—— Guide for 1791, F.	475	Berkenhout's Synopsis, errors in	358
Astronomical instruments, account of	281	BETTER Late than Never	20 F.
ASTRONOMY, practical, Treatise on	281	Betti (Count) <i>Elogy of</i> , I.	574
Astronomy of the Brahmins	486 E.	Beylan, account of	329
Athens, account of	254 E.	BIGOTRY, Essay on	
Atmosphere, on the heat of the	116	BILLS of Exchange	
Attica, account of	254 E.	Birds, newly discovered species of	116 F, 168, 241 E.
Attraction and repulsion, observations on	259, 262	Birmingham, on the intended canal to	329 E.
Augsburg Confession, Memoirs of the,	226	Worcester from	553
L.		Bishops, on the appointment of	BLANCHARD's

I N D E X.

- BLANCHARD's (W.)** Proceedings in the Cause of Ryland against Churchill 524
Blood, irritable 229
Blum (H.) on Diseases prevalent at Revel 469
Blumenbach's (J. F.) Collection of Skulls, L. 349
BOARDMAN's (J.) Linguet's Review of Voltaire 130
Bodies, minute, organized 232
Bolton's (J. A.) Ecclesiastical History of Altona, G. 226
Bondi's (C.) Translation of the *Æneid*, I. 478
BOOTHBY's (Sir B.) Letter to Burke 218
Bory (de) on the Navy and Colonies, F. 236
Bosnia, description of 21 F.
Botany, history of 159 E.
 — on the study of 159
Botany-Bay, account of 165
BOUSFIELD's (B.) Observations on Burke 322
BOWEN's (Capt.) Statement of Facts 461
BOWLES (J.) on Libels 450
 — (W. A.) Memoirs of 312
Brass, art of making, unknown to the ancients 355
 — Corinthian, native ib.
 — mine of ib.
BRIEF Reflexions upon the Liberty of the British Subject 321
Brisset's (J. B.) Scheme of a Counter-Revolution, F. 118
Britain, conduct of, since 1783 87
 — difficulties attending an invasion of 93
 — on the commerce of 24 E, 51 E. G.
 — courts of justice of 50
 — fisheries of 24 E.
 — growth of corn in 452
 — laws of 50, 79
 — literature of 181
 — manufactures of 24 E, 51 E. G.
 — maritime state of 24 E, 50 E. G.
 — military state of 50 E. G, 560
 — national debt of 50 E. G, 558
 — present state of 558
 — state of the poor in 50 E. G, 559
 — strength of 92
 — system of the post in 27 E.
 — taxes of 50 E. G.
 — scheme for manning the navy, and recruiting the army of 562
 — servility of spirit appearing in 25
 — Britain, treaties of, with various powers 556 E.
BRITISH Nation, on the present State of the 558
British constitution, remarks on the 47, 78 E, 219, 275 E, 319, 321
BROOKE's (Miss) Reliques of Irish Poetry, E. Ir. 34
BROOME (R.) on the Expediency of continuing the Impeachment 222
Brotier's (G.) memorable Sayings, F. 359
Brouillet (J. A.) on Duels, F. 117
BRUCE, The 512
BRUCE's Travels to discover the Source of the Nile 241
Brucker's History of Philosophy abridged 119
Brünninghausen (H. J.) on the Fracture of the Neck of the Os Femoris, G. 110
Brugnatelli's Annals of Chemistry, I. 111
Bürger's (G. A.) Poems, G. 358
Büsch (J. G.) on the Sugar-Works at Hamburg, G. 236
Bulgarians, account of the 21
BULLER's (F.) Law of Nisi Prius 352
Burke (Mr.) strictures on 73—80, 218—20, 223, 313—22, 453, 575
BUTLER (J.) on the Liberty of the British Subject 321
Butterflies, Natural History of, G. 116
 — to be sold 474

C.

Cagliari, account of 253 E.
Cailbapa's Greek Menecmi, F. 479
Calvinism, observations on 339
Cancer, experiments on the matter of 384
Carrots, spirituous liquor extracted from 225 F.
Carthage, account of 253 E.
Caspian sea, observations on the 19 F.
Catalogue of all the Works of Art, &c. G. 225
Catholics, English, state of the present controversy amongst the 330, 550
CATTEAU's View of Sweden 121
Cattle, on feeding 4
CAVENDISH's (Sir H.) Statement of the Public Accounts of Ireland 451
Celibacy, remarks on 370
Centripetal powers, remarks on 356 I.
Cerastes, account of the 241
Chain of beings 107 F.
CHALMERS's (G.) Treaties between Great Britain and other Powers 556
CHANCERY, Costs in the Court of 152
Chancery, extent of the jurisdiction of the court of 146
Chancery, practice of the court of 152 E.

R 1 2 Chaos,

I N D E X.

- Chaos, formation of the earth from 114
Chaptal's (J. A.) Elements of Chemistry, F. 111
 Character, national, on drawing 506
 CHARACTERS and Anecdotes of the Court of Sweden 59
 Charitableness, instance of, in a negro 347
 CHART and Scale of Truth 422
Chazelles's Supplement to the Gardener's Dictionary, F. 117
 Chemical nomenclature, new, remark on 111
Chemistry, Annals of, I. ib.
 ——— Elements of, F. ib.
 Child with a double head 378
 Children, best mode of instructing 102
 China, on the trade of 12
 Chirvan, present state of 18 F.
 Christ, on the divinity of 339, 374, 428 E, 542, 543 E, 544 E, 545 E.
 ——— eternal origination of 428 E.
 ——— incarnation of 427 E.
 ——— miraculous conception of 428 E.
 ——— redemption of man by 430
 Christian beneficence considered 108 G.
 ——— duties 215 E, 240 E.
 ——— love 108 G.
 ——— morality, remarks on 217 E.
 ——— perfection, means of attaining 215 E.
 ——— revelation, remarks on 216
 Christianity, advantages of 108, 538 E.
 ——— external evidences of 338 E.
 ——— future universality of 374
 ——— impropriety of civil interference in 480
 ——— promotive of moral virtue 430
 Christians, faith of the first, not unitarian 542 E.
 ——— orthodox Hebrew, of St. Jerome 428 E.
 CHURCH, General History of the 52
Church, ancient Greek, on the Doctrines of the, G. 226
 Church of England, on the articles of the 373
Cicero on the Nature of the Gods, Remarks on, G. 477
 Cinchona, should be administered plentifully in fever, from the beginning 441
 Cinnamon tree, account of 7
 ——— cultivated at Jamaica 7
 Circassia, present state of 18 F.
Civic Sermons, F. 118
 CLARKE'S (T. B.) Statistical View of Germany 504
 Cleopatra, remarks on the death of 244
 Clergy, duties of the 348
 ——— on the property of the 108
 ——— state of the 219
 Climates, on the successive change of the temperature and soil of 107 F.
Cochinchina, Plants of, L. 355
 COCKRANE (J.) on Manning and Recruiting the Navy and Army 562
 COETLOGON'S (Mrs. de) Sacred Poetry 517
 COLCHESTER Election, Letters on 565
 Cold of 1789, effect of 107
 COLLECTANEA Juridica 520
 Commerce, on the Advantages of, F. 235
 Commerce, history of 24 E.
 ——— of Britain 24 E, 51 E. G.
 ——— remarks on 51 E. G, 297, 412, 477 F, 526
 ——— theory of 526
 Companies, exclusive, *see* monopolies.
 COMPANION of Youth, F. 567
 Companions, on the choice of 157 E.
 COMPARISON of the Opinions of Burke and Rousseau 220
 Congelation, remarks on 112
 CONSIDERATIONS on the Approach of War 450
 ——— Matter of 449
 ——— Libel 449
 ——— Respective Rights of Judge and Jury 450
 ——— Two Papers published at Antwerp, E. G. 560
 Constantine, on the conversion of 58
 Constantinople, account of 256
 Constellations, three new, described 235 L.
 Consuls, commercial, hints respecting 20 F.
 Contracts, observations on 141
 CONTRAST; or Antidote against the pernicious Principles of Chesterfield's Letters 458
 ——— History of James and Thomas 101
 Controversy, observations on 544
Convalescent of Quality, F. 478
Convent: a Comedy, F. 120
 CONVENTION between his Britannic Majesty and the King of Spain 84
 CONVEYANCING, System of, adapted to Scotland 151
Cora, an Opera, Sw. 359
 CORN Bill, Observations on the 452
 Corn, extraordinarily fruitful stalk of 108 G.
 ——— trade in, ought to be free 530
 CORNISH'S (J.) Evangelical Motives to Holiness 339
 Correspondents, letters from, and answers to 344
 Corfica,

I N D E X.

- Corfica, remarks on the war in 478 F.
 Costs on Military Hospitals, F. 349
 Costs in the Court of Chancery 152
 Counter-Revolution, Scheme of a, F. 118
 Courage, observations on 158 E.
 Crabs, Natural History of, G. 116
 Creation, Hindoo account of the 483
 Credit, remarks on 477 F.
 Credulity, observations on 258
 Creeds, observations on 373
 Cretins, account of the 266
 Criticism, remarks on 366, 569
 Croisades, account of the 303 F.
 Crops, on alteration of 237
 Cross's (J.) Letter to the Author of
 Remarks 71
 Crown, on the influence of the 275
 Crystal, rock, containing water, burst
 by cold 107
 Cuban, present state of 18 F.
 CUMBERLAND's Observer, Vol. V. 137
 Custom-house documents not to be de-
 pended on 529
 Cyanometer described 473
 Cybele, explanation of the mysteries of
 233 F.
 Cyprus, account of the island of 20 F.
- D.
- Daguestan, present state of 18 F.
 Damascus, account of 20 F.
 Dancing, Theatrical, Essay on, F. 359
 Daniel, on the prophetic periods of 535
 Dardanelles, account of the castles of
 the 21 F.
 Dead preserved at Palermo 255
 Death, apparent, methods of recovering
 from 100
 — a proper view of, the source of
 virtue 538 E.
 — on signs of 109
 — the fear of 538
 DEBATES in the General Assembly of
 the Church of Scotland, respecting
 the Test Act 549
 Debts, public, remarks on 75, 84
 Deism, observations on 188
 Demoniac, account of a 258
 Demosthenis adversus Leptinem cum
 Scholiis, Gr. L. 477
 Denmark, character of the prince of
 305
 — on the literature of 307
 Depopulation, striking instance of, in
 Bayonne 358
 DERBY, History of 510
 DESCRIPTIVE Account of Jamaica
 188, 494
 Desire, what 363
 Despotism, observations on 252
 DIALOGUE between a Protestant Catho-
 lic Dissenter and a Catholic 554
- Diminutive and microscopic Testæogra-
 phy and Zoography, L. 232
 Diseases prevalent at Revel, G. 469
 Diseases at Paris from June to August
 109, 227, 348
 DISSENTION, Religious, Historical 43
 Memoirs of 546
 Diversions, public, remarks on 217 E.
 DIXON's (G.) Remarks on Meares's
 Voyages 16
 — Further Remarks 280
 DOCTRINE of St. John not Unitarian
 542
 — the Holy Trinity stated 543
 DOMESTIC Divinity 541
 DORNFORD's (J.) Memoirs of the Life
 and Death of Mrs. E. Dornford 71
 Dragon's-blood, on the tree producing
 232 L.
 Drama, remarks on the 260, 569 E.
 Drefs, observations on 154 E, 161
 Drinking, cautions against 157 E.
 Drowned persons, method of recover-
 ing 100
 — success attending the
 treatment of, at Paris 99
 Druidical remains 268 E.
 DUCLOS's Travels in Italy, F. 407
 Duelling, remarks on 117, 118 F.
 DULAURE's (J.) History of the French
 Nobility, F. 300
 Dulaure's (J. A.) Description of the
 principal Places in France, F. 358
 Dupont (Mr.) speech of 91
 Dust, column of, resembling a water-
 spout 107 G.
 Dying, observations on 270 E.
 Dysentery, observations on 109
 — remedy for 172
- E.
- Earth flattened towards the poles 465
 — new species of 380
 — revolutions of the 114, 230, 233,
 353, 471
 Earth-bath, employed for recovering the
 apparently dead 100 note
 Earths, on the convertibility of, into
 metals 110, 229, 351-3, 470
 EAST-INDIA Company, Review of the
 Trade of the 454
 East-indiaman, case of a chief mate of
 an 524
 Ebionites, observations on the 428
 Education, remarks on 102, 153, 217 E,
 460, 566, 567
 Edward (Don) Infant of Portugal,
 Life of, P. 357
 EDWARDS's (J.) Letters to Mr. Med-
 ley 543
 — Vindication ib.
 Edystone

I N D E X.

- Edystone lighthouse*, account of the 388
Eglantine's (d') Convalescent of Qua-
 lity, F. 478
Egypt, observations on 20 F.
Eichborn's (J. G.) *Abulfeda's Africa*,
 A. 478
Election, on the doctrine of 217 E.
Electric shock kills by destroying irri-
 tability 354
Electricity, animal, observations on
 107 L.
 ——— antiquity of conductors of 268
 ——— gutta serena cured by 107
 ——— history of 360 G.
 ——— of flame 107
 ——— on the knowledge of the an-
 cients respecting 268
 ——— remarks on 260, 277, 360 G.
ELEGANT Tales 102
ELEGIAC Verses to the Memory of Dr.
 Stebbing 198
ELEMENTS of Morality, for Children
 101
 ——— the Latin Language ib.
Eloquence, remarks on 268
Emetics, indications and contra-indica-
 tions of 228 G.
Enfield's (Dr.) *Abridgement of Bruck-
 er's History of Philosophy* 119
ENGLAND, Tracts on the Law and
 Constitution of 520
 ——— View of, towards the Close
 of the 18th Century 45, 180
England, climate of, well adapted for
 silkworms 6
 ——— longitudes and latitudes of
 some places in 384 E.
 ——— on the laws of 140, 468,
 520 E, 523 E, 525 E.
 ——— people of 51
 ——— universities of 155,
 183
 ——— population of 51 E. G.
 ——— remarks on 478 F.
 ——— state of religion in 185
 ——— the arts in 185 E.
ENGLISH Botany 294
 ——— Jurisprudence, Introduction to
 523
Engraving, progress of, in Britain 27
ENQUIRY into the Origin, &c. of Civil
Establishments of Religion 336
Ephesus, description of the ruins of 20 F.
EPISTLE to Peter Pindar 449
Erfurt, longitude and latitude of 235
Erhard's (C. D.) *Amalthea, G.* 480
ESSAY on the Revolution in France, F.
 323
Essay writing, remarks on 567
Etruscan Fauna, L. 473
Euler on the Motion of Solids, with
 Additions, L. 475
Euphrates, navigation of the 20 F.
- Europe, Modern, History of, G.* 238
 ——— Revolutions of, in the Middle
 Ages, F. ib.
Europe, ancient state of 24 E.
 ——— modern state of ib. E.
EVANGELICAL Motives to Holiness 339
Evaporation a cause of electricity 107
 ——— how produced 115
EVELEIGH's (J.) *Sermons on the Tri-
 nity* 543
Evil, observations on 217 E.
 ——— remedies against 108
EXAMINATION of the Expediency of
continuing the Impeachment 222
Excise, remarks on the 78 E, 276
Eye of the seal 268
- F.
- Fables of the Yakouts* 179
Faith, definition of 374 E. G.
 ——— on articles of 373
 ——— justification by 217 E, 574
*FALELAND on Bigotry, Religious In-
 novation, and Infidelity* 574
Fallowing unnecessary 237
FAMILY Lectures 541
Fasting, remarks on 370
Fear, what 363
Feme covert, how far answerable for
 debts 142
FENNELL's Lindor and Clara 449
Ferns, on the seeds of 232 L.
FERRAR (N.) Life of 416
Fever, ancient mode of treating 437
 ——— cure of 440, 469
 ——— observations on 436
Feudal system, remarks on the 304 F.
Filassier's French Gardener's Dictionary,
 F. 234
Finmark, account of 296
Fire, discoveries relative to 475 F.
 ——— observations on 114, 115
FIREs, Reflections on the Frequency of
 104
Fisch (J. G.) on the Southern Provinces
of France, G. 239
Fish, rare 170 E, 241 E.
FITE's (Mad, de la) *Questions to be re-
 solved* 566
Flame, electricity of 107
FLEURY's (Maria de) *Antinomianism*
Unmasked and Refuted 340
Flora Cochinchinensis, L. 355
 ——— Lusitanica, L. ib.
Florence, observations on 255
Fluids, on the motion of 475 F.
 ——— resistance of ib. F.
Fontana (D. G.) on Pendulums, I. 356
Fracture of the neck of the os femoris,
 treatment of 110
FRANCE, Essay on the Revolution in,
 F. 323
 FRANCE,

I N D E X.

FRANCE, History of the Nobility of, F.	300	GERMANY, Statistical View of	504
<i>France</i> , Description of the principal		Germany, character of the present em-	
Places in, F.	358	peror of	254
Letters on the Southern Pro-		on the literature of	569
vinces of, G.	239	progress of the stage in	120 G.
Tour through the Southern Pro-		remarks on the people of	345,
vinces of, G.	240		505
France, clergy of, ought to take the		Gibbon, strictures on	57 E, 238 G.
civic oath	468	GIBSON'S (Bish.) Pastoral Letter	550
on the colonies of	236 F.	Answer	
military hospitals of	349 F.	to	551
navy of	236 F.	Giovene (J. M.) on the Scab of Olive-	
new division of parishes		Trées, I.	232
in	348, 468	Glass, painted, to be sold	120
property of the clergy in	108	GLOCESTER, Regulations of Prisons in	
revolution in	73—81,	the County of	456
108 G, 118 F, 218—22, 314—25,		Glory, description of a	271
453, 498, 558, 562		God, contemplations on the works of	566 E.
population of	92	on the greatness of	108 G.
revenue of	92, 320	incomprehensibility of	340 E.
seeds of revolt long ago sown		justice of	538 E.
amongst the soldiery in	118 F.	pure love of	370
<i>Franciade</i> , The, F.	239	thoughts on	365
<i>Franconia</i> , War of the Boors in, G.	238	Golden age, return of, predicted	233
<i>Frederic II.</i> Tralle's Conversations with,		GOLDFIELD'S (H.) Anecdotes of Ar-	
G.	480	chery	576
FREE'S (Dr.) London Geography	459	Gönnorrhæa, remarks on	228
FRENCH, Letters on the Manners of the	68	Good disposition, what	101
<i>French Gardener's Dictionary</i> , F.	234	GORDON'S (Sir A.) Contrast	458
<i>Frode</i> , a Tragedy, Sw.	359	Government, observations on	47, 74,
Funding, observations on,	75, 84, 89	218, 233 F, 257, 272, 327	
Fur trade, remarks on the	411 E.	Grand Period, or the Return of the	
		Golden Age, F.	233
G.		Greece, literary annals of	138 E.
<i>Gaab</i> on the Doctrines of the ancient		remarks on the history of	254 E.
Greek Church, G.	226	Greek Menecmi, F.	479
Gain, on the immoderate desire of	214	Greeks, modern, observations on the	
GALAXY (The)	41	on the religion of the	254 E.
Gallantry, curious display of	358	Gregoire on the Lawfulness of the Civic	
Gallery of the military Aristocrats, F.	118	Oath, F.	468
Gallipoli, account of	21 F.	new Division of Parishes,	
Gamaliel the son of Simeon	468	F.	348
<i>Gardener's Dictionary</i> , French, F.	234	Griffey's Plants of Portugal, L.	355
Supplement to		Guebres, on the religion of the	19 F.
the, F.	117	GÜTLE'S (J. C.) Description of mathe-	
<i>Gatterean's Description of Plants</i> , F.	234	matical and philosophical Instruments,	
GENERAL History of the Christian		G.	360
Church	52	Guizand's Poetical Pieces, F.	240
Regulations of Prisons in		GUNNING'S (Mrs.) Letter to the Duke	
Glocestershire	456	of Argyle	309
Generation, experiments on	107 L.	Gunning dispute, account of the	309,
Geology, system of	114, 230, 353		461
GEORGE III. Sketch of the Reign of	402	Gustavus III.'s Comedy, Sw.	359
Georgia, present state of	18 F.	Helmfeld, a Tragedy,	
GERMAN Hotel	44	Sw.	ib.
		Siri Bräbe and Jean Gyl-	
		lenstierna, Sw.	ib.
		Gutta serena cured by electricity	107
		Gyllen-	

I N D E X.

<i>Gyllenborg's</i> (Count) Passage of the Belt, Sw. 359	<i>HISTORICAL</i> and chronological Deduction of the Origin of Commerce 24
Sune Jarl, Sw. ib.	Memoirs of Religious Dissention 546
H.	Report on Ramsgate Harbour 531
<i>Halos</i> , observations on 269	<i>Historical</i> Discourse on the Character and Politics of Louis XI. F. 357
<i>Hamburg</i> , on the Sugar-Works at, G. 236	<i>HISTORY</i> and Antiquities of Tewkesbury 407
<i>HAMILTON's</i> (C.) Transactions of the Reign of Queen Anne 395	of Baptism 28
<i>Hamilton</i> (duke of) remarks on the death of 400	James and Thomas 101
<i>Happiness</i> , capacity for, perhaps universal 115	Little Dick 460
<i>Harpoon</i> , gun, advantages of 6	the Bastille 498
<i>Hartenkeil's</i> (J. J.) Medico-chirurgical Journal, G. 469	<i>History</i> for Parents and Those who wish to Marry, G. 239
<i>HARTLEY</i> (D.) on Man, with Notes 361	<i>History</i> , on writing 402
<i>Hartley</i> (D.) life and character of 362, 364, 375	<i>Hoffmann's</i> (C. A.) Tables of German Mineral Waters, G. 470
<i>Hastings</i> (Mr.) on the conduct of 222, 563 E, 564	<i>Holandre's</i> Natural History, F. 116
<i>Hatto</i> Bishop of Mentz, G. 240	<i>Holland</i> , remarks on 478 F.
<i>Hayley</i> , character of 195	<i>HOLCROFT's</i> (T.) School for Arrogance 340
<i>Head</i> , sugar-loaf, formed by pressure in infancy at Nootka 13	<i>Honour</i> , remarks on 117, 118 F, 158 E.
<i>Heat</i> , observations on 115, 116	<i>Hope</i> , what 363
on the production of, by friction 116	<i>Horses</i> , Arabian, observations on 20
specific, on calculating 115	on food for 225
vacuum capable of containing ib.	on stall-feeding with tares and vetches 4 E.
velocity of, great ib.	Tartarian, on the breeds of 19 E.
<i>Heathenism</i> , state of, before and after Constantine 53 E.	<i>HORSLEY's</i> (Bish.) Tracts in Controversy with Dr. Priestley 427
<i>Hecker's</i> (A. F.) Manual of Therapeutics, G. 228	<i>Hortus</i> ficcus to be sold 354
<i>Heimfeld</i> , or the lost Son discovered, Sw. 359	<i>Hospitals</i> , military, on the service of 349
<i>Herbois's</i> (C. d') Pocket-books, F. 479	of Switzerland 493
<i>Herbst's</i> (J. F. W.) Natural History of Insects, G. 116	<i>HUDSON's</i> Bay, Present State of 411
Sketch of a Natural History of Crabs, G. 117	<i>Hungary</i> , on the state of religion in 226
<i>Hermann's</i> (C. B. F. J.) Mineralogical Description of Ural, G. 234	<i>HUNTINGTON's</i> (W.) Barber 218
<i>Hermes's</i> History for Parents, G. 239	<i>HUTTON's</i> (W.) History of Derby 510
<i>HEROIC</i> Epistle to the King 448	<i>Hydraulic</i> Architecture, F. 474
<i>HEWLETT's</i> (J.) Sermons, Vol. II. 211	<i>Hydrometer</i> , improved 6 E.
<i>Hildebrand's</i> (G. F.) Anatomy, G. 229	<i>Hygrometry</i> , on a new principle of 107 F.
<i>HILL</i> (R.) on Theatrical Amusements 458	I.
<i>HINDOOS</i> , Sketches of the History, Religion, Learning, and Manners of 481	<i>Ice</i> icles at men's beards 11
<i>Hindoos</i> , on the casts of the 478 F, 482	<i>Ideas</i> , on the association of 362
chronology of the 387 E.	<i>Idolatry</i> , observations on 19
religion, customs, manners, &c. of 483	<i>Ignatius</i> , smaller epistles of, not forged 429
<i>Hindustan</i> , present state of the native powers of 481 E.	<i>Illegitimate</i> children, great proportion of in Stockholm 129
<i>HINTS</i> founded on Facts 561	<i>Imagination</i> , utility of works of 269
	<i>Immateriality</i> , remarks on 367
	<i>Impeachment</i> , effect of a dissolution of parliament on 222 E, 223
	<i>IMPEACHMENTS</i> , Review of the Arguments in Favour of the Continuance of 325
	<i>Inconveniences</i> of the Right of Primogeniture, F. 118
	<i>INDIANS</i> (The) a Tragedy 42
	Indians,

I N D E X.

- Indians, effects of spirituous liquor on** 413
 — of Hudson's Bay, account of 412
 — specimen of the oratory of 414
Industry, on houses of 326
Infidelity, remarks on 574, 575 E.
Inflammation, observations on 107
Inquiries concerning criminal Proceedings in England, F. 468
INOCULATION, Candid Enquiry into the Cooling Regimen under 525
Insects, Natural History of, G. 116
 — to be sold 354
Insects, descriptions of 231 L.
 — new species of 171, 241 E, 473 L.
Instruction for People in the lower Ranks of Life, G. 360
Instruments, mathematical and philosophical, Description of, G. 360
Interpreters, hints respecting 20 F.
Inundations of the Necker, account of 107 F.
Invention, what 363
IRELAND, Statement of the Public Accounts of 451
Ireland, commerce of 24 E.
 — fisheries of ib. E.
 — manufactures of ib. E.
 — shipping of ib. E.
IRISH Poetry, Reliques of, E. Ir. 34
Irritability destroyed by the electric shock 354
 — of the blood, remarks on 229
 — skin ib.
ISAIAH, New Translation of 204
ITALY, Travels in, F. 407
Ithaca, description of 254 E.
Jack for raising weights, improvement in 6
Jacquier, Eulogy of, I. 239
Jacquin's (N. J.) Botanical, chemical, and physical Miscellanies, Vol. III. L. 231
Jaeger's (W.) Additional Observations on the ancient Panegyrist, L. 237
Jaller (J.) on Capital Punishment, F. 468
Jamaica, climate of 190
 — excellent cinnamon produced in 7
 — on preserving the health in 495
 — the produce of 494
 — situation of a planter in 497
James II. character of 397
JERNINGHAM's Shakspeare Gallery 443
JERONIMO's Relation of the River Nile 507
Jews, on the final restoration of the 374
 — general conversion of the 374, 467 G.
John, doctrine of, not unitarian 549
 — on the prophetic periods of 535
Johnson (Dr.) character of 191 E.
Jordan (Mrs.) remarks on 196
Joseph's (W.) Elements of the Natural History of Man, G. 232
JOURNAL of a Voyage to New South Wales 163
Judgment, what 363
Julian, on the character of 58

K.

Kamtschadales, description and character of 175
 — huts of 175
Karsten's (L. G.) Leske's Museum, L. 474
Kock (J. E.) on practical and forensic Medicine, G. 228
Kindervater (C. V.) on Cicero's Dialogues, G. 477
KING'S-BENCH, Practice of the Court of 150
KINGSBURY's (B.) Prayers for the Use of Families 338
Koch (J. E. A.) on the Mineral Water of Lauchstädt, G. 229
Koch's Revolutions of Europe in the Middle Age, F. 238
Koumiss, mode of making 177
Krause's (J. C.) History of Modern Europe, G. 238

L.

Lacoste's Travels in Bamuck, F. 478
Lamiral on Africa and its Inhabitants, F. 476
Lamourette's Civic Sermons, F. 118
Land gained from the sea 4, 346
LANGLE's (Marq. de) Picturisque Description of Switzerland, F. 491
LANSDOWN, Speech of the Marquis of 86
Lantbenas on the Right of Primogeniture, F. 118
Lataquia, account of 20 F.
LATIN Language, Elements of the 101
Laujon's Convent, F. 120
Laulnay (de) on Theatrical Dancing, F. 359
LAW Grammar 523
 — of Contracts and Agreements 140
Law's (J.) Works, F. 477
Law, instructions on the study of 522
 — observations on, and cases in 141, 521 E, 524, 525 E.
 — on the expence of suits at, with a remedy 521 E.
Laws, means of rendering more effectual, 480 G.
 — on the respect due to ib. G.
LEIGH's (J. H.) Poems 195

S f

Leiske's

I N D E X.

<i>Lafite's Museum. Minerals. L.</i>	474	Logic, on the study of	157 E.
<i>Leopold's Odin, Sw.</i>	359	—— outlines of	ib. E.
<i>LESSEPS's (de) Travels in Kamtschatka</i>	173	LONDON Geography	459
<i>LESSONS to a Young Prince</i>	452	London, description of	51 E. G.
<i>LETTER from Mrs. Gunning to the Duke of Argyle</i>	319	<i>Lermel's (de) Grand Period, F.</i>	233
—— to a Member of the Church of England	544	<i>Louis XI. Character and Politics of, F.</i>	357
—— the Author of Remarks on Two of the most singular Characters of the Age	71	<i>Loureiro's (J. de) Flora Cochinchinensis, L.</i>	355
—— Catholic Clergy of England, on the Appointment of Bishops	553	Lovz of Christ the Source of genuine Philanthropy	430
—— Right Hon. Edmund Burke	218	<i>Ludwig's (C. F.) Select Physical Tracts, L.</i>	231
—— Vicars Apostolic in England	335	Luke, on the inspiration of	467
<i>LETTERS on the Dispute with Spain</i>	325	Lymph, coagulable, irritable	229 G.
—— Manners of the French	68	LYON (J.) on Electricity	276
—— to Mr. Doddsley	563	M.	
—— the Rev. Mr. Medley	543	Machines, observations on	475 F.
—— upon Parliamentary Impeachments	84	Macleod (Serj. Don.) account of	199
Leucate, description of	254 E.	M'NAVYR's (J.) Conveyancing	151
Levant, descriptions of the principal islands in the	20 F.	<i>Magic manuscripts to be sold</i>	360
<i>Lexicon for the New Testament, Gr. L.</i>	226	Magnanimity, instances of	489
Libels, on the law of	79 E, 449, 450	Magnetism, observations on	260
Liberty fosters suicide	52	Mamelukes, account of the	20 F.
—— observations on	480	<i>Man, Elements of the Natural History of, G.</i>	232
<i>LIDDELL (Dr. Duncan) Life of</i>	421	Man, on the duties of	266
<i>Life of the Infant Don Edward, P.</i>	357	—— expectations of	365, 374
Light, action of, in bleaching wax	351	—— frame of	362
—— observations on	114	—— moral instincts of	340 E.
—— phenomenon of	271	—— rights of	317
Lightning, curious effects of	377	—— spiritual happiness of	367
—— efficacy of conductors of	107 L.	—— rights of, understood in Scotland in the 14th century	509
—— kills by destroying irritability	354	—— ultimate happiness of	366
—— method of recovering persons apparently killed with	100	MANNING's (O.) Sermons on Election and Justification	217
<i>LINDOR and Adelaide</i>	81	Marathon, military account of the battle of	254 E.
—— Clara. A Comedy	449	Maria Theresa, Tralle's conversations with	480 G.
<i>LINGUET's Review of Voltaire's Works</i>	130	Mark, on the inspiration of	467
<i>LINNEAN Zoology, E. L.</i>	191	Marlborough, conduct of the duke of	398, 399
Liquefaction, remarks on	112	Marriage ceremonies and customs of the Hindoos	486
Literary intelligencer, thoughts on a	180	<i>Masaniello of Naples, G.</i>	240
<i>LLOYD's (Gen.) Political and Military Rhapsody</i>	90	Maslinger, character of	260
Loan solicited at Antwerp for the Prince of Wales, duke of York, and duke of Clarence	560	Mathematics, observations on	423
Locke on the Human Understanding, remarks on	362	Matrimony, advice respecting	239 G.
<i>LOFFT (C.) on the Effect of a Dissolution of Parliament on an Impeachment</i>	223	Matter, on the eternity of	340 E.
		—— necessary imperfection of	ib. E.
		—— remarks on	367
		Matthew wrote his Gospel in Hebrew	468
		Meadows, artificial, remarks on	225 F.
		Mearns's (J.) Answer to Dixon	280
		—— Voyages to the North-west Coast of America	8
		—— Remarks on	16
		—— Further Remarks	280
		on	
		Mechanical	

I N D E X.

- Mechanical inventions*, account of 27 E.
Mecklenburg, State Papers relative to, L. 357
Medical Manual, G. 228
 — — — — — L. 470
 — — — — — Manuscripts, Catalogue of, I. 120
 — — — — — Observations, L. 227
Medical cases and observations 228 G.
Medicine, New Plan for the Constitution of, in France, F. 349, 469
 — — — — — Practice of, L. 110
Medicines, doses of 470 L.
 — — — — — on the powers and operations of 265 E.
 — — — — — various, on the effects of 227 L.
Medico-chirurgical Journal, G. 469
 — — — — — Review, G. 109
Medicus's (F. C.) Philosophy of Botany, G. 117
MEMOIRS of Antonina, Queen of Aboliod — the Life of Serj. Macleod 199
 — — — — — Manchester Society, Vol. III. 257
 — — — — — New Insect 72
Memoirs of the Electoral Academy of Sciences, Vol. vi. F. G. L. 106
 — — — — — Physico-economical Society of Heidelberg, Vol. iv. G. 225
 — — — — — Royal Agricultural Society at Paris, F. ib.
Memory, what 363
Menackanite described 351
Menander, anecdotes of, and observations on 138 E.
Mendicity, Essay on, F. 356
Mesopotamia, description of the principal towns of 20 F.
Messina, description of 254 E.
Metallic substance, new 351
Metals, new compound acid menstruum for 382
 — — — — — obtained from earths, accounts respecting 110, 229, 351—3, 470
 — — — — — on the formation of 471
 — — — — — solution of, in acids 382
Methodists, origin and conduct of the 432
Metzger's (J. D.) Physiology, G. 229
Mexler's (F. X.) Medico-chirurgical Journal, G. 469
Michaelis's (J. D.) New Oriental Repository, Vol. vii. G. 478
 — — — — — Testament, Vol. II. G. 466
 — — — — — Oriental Repository, Index to, G. 477
 — — — — — Remarks on the New Testament, G. 466
Middle ages, history of Europe in the, 238 F. G.
- Milk*, spirituous preparation of 177
Miller's Gardener's Dictionary, Supplement to, F. 117
MILNER's (J.) Answer to the Letter on the Appointment of Bishops 554
Milton, disinterment of the coffin of 103
Mind, observations on 422
 — — — — — theory of the 362
Miner's Journal, G. 234
Miner's cord, observations on the 234 G.
Mineral substance from New South Wales, analysis of 380
Mineralogical Description of the Mines and Mountains of Ural, G. 234
Mineralogy, catalogue of books on 235 G.
Minerals in Leske's Museum, L. 474
Mining, observations on 234 G.
Mingrelia, present state of 18 F.
MODERN Poets, a Satire 193
Mohammed, account of 20 F.
Mohammedanism, account of 20 F, 254 E.
Monachism, origin and progress of 53 E.
 — — — — — remarks on 74 E.
Money, observations on 477 F, 529
 — — — — — on the interest of 53 F.
Monopolies, remarks on 297, 412, 476 F, 526
Monster, account of a 378
Monthly Dramatist, G. 120
Mentlinot (de) on Mendicity, F. 356
Mobn, Topography of the, G. 476
MOORE (J. L.) on the External Evidence of the Christian Religion 338
MORAL and philosophical Suggestions 217
Moral sense, observations on the 426
Morea, account of the 21 F.
Mortality, bills of 261
Moses, on the sexes of 232 L.
MOTION, Moral, Travels to discover the Source of 22
Motion of Solids, Euler's Theory of, L. 475
Motion, on resistance to 345
 — — — — — spherical, observations on 387 E.
Murray's Apparatus Medicaminum, Vol. v. G. L. 111
Museums to be sold 120, 354
Music, on the study of 158
Mythology of the Greeks and Romans, remarks on 217
- N.
- Naples*, account of 253
Nardus of the ancients described 377 E.
NARRATIVE of the Disinterment of Milton's Coffin 103
 — — — — — Incidents in the Family of General Gunning 464
Natolia, account of the principal governments in 20 F.
 — — — — — S f 2 *Natural*

I N D E X.

<i>Natural History of Jura and its Environs, F.</i>	232	<i>Olive-Trees, on the Scab of, J.</i>	232
————— Man, G.	232	<i>OPERA House, Statement of Transactions respecting the</i>	343
————— viviparous Quadrupeds and Birds, F.	116	<i>Opium, on the use of, in fevers</i>	441
<i>Navigation, inland, on the utility of</i>	329 E.	<i>Organized bodies, minute</i>	232
————— laws, remarks on	525 E.	<i>Origen's want of veracity</i>	428 E.
<i>Navy, scheme for manning the</i>	562	<i>Ormus, ancient splendour of the isle of</i>	19 F.
<i>Necessity, defence of the doctrine of</i>	364	<i>Otter, sea, account of</i>	14
<i>Needle, magnetic, affected by aurora borealis</i>	107	<i>Ottoman Empire, General View of the, Vol. 11. F.</i>	119
————— storms	107	<i>Oxford, proposals for improving the discipline of the university of</i>	427 E.
<i>Negro, charitableness of a</i>	347	P.	
<i>Negroes, character, manners, &c. of the</i>	476 F.	<i>Pachaly (F. W.) on the History and Constitution of Silesia, G.</i>	238
————— not deficient in capacity	497	<i>PAINE's (T.) Rights of Man</i>	312
————— situation of, in the West Indies	494	<i>Painting, state of, amongst the ancients</i>	272 E.
<i>NEVE's Narrative of the Disinterment of Milton's Coffin</i>	103	<i>Palestine, observations on</i>	20 F.
<i>NEW and old Principles of Trade compared</i>	525	<i>PALEY's (W.) Charge to the Clergy of Carlisle</i>	215
————— South Wales, Voyage to	163	<i>Palm-tree, account of the</i>	507 E.
————— Theory of Redemption	429	<i>Palmyra, account of the ruins of</i>	20 F.
<i>Nice, history of the council of</i>	53	<i>Panegyrist, Additional Observations on the, L.</i>	237
<i>Nile, account of the</i>	507 E.	<i>Pantomime, on the antiquity of</i>	359
<i>Nineveh, description of the ruins of</i>	20 F.	<i>Paradés (R. count de) memoirs of</i>	63
<i>NISBETT's (N.) Appeal to the Public</i>	428	<i>Parhelica, remarks on</i>	412
<i>Nisi Prius, Law of</i>	152	<i>PARISOT de St. Marie's Strictures on modern Languages</i>	100
<i>Nobility, observations on</i>	300	<i>PARLIAMENTARY Impeachments, Letters upon</i>	84
<i>Nootka, account of the inhabitants of</i>	13	<i>Paros, account of</i>	254 E.
————— found, capture of the vessels in, by the Spaniards	15 E.	<i>Passage of the Belt, Sw.</i>	359
<i>North-west passage, on the existence of</i>	12	<i>Passions, phenomena of the, explained</i>	363
O.		<i>PATENTS, on the Utility of</i>	576
<i>Oaks, on the ages of</i>	434-435	<i>Peace of 1782, remarks on the</i>	87
————— durability of	435	<i>PECKARD's (Dr.) Life of Mr. Richard Ferrar</i>	416
————— growth of	436	<i>Penance, severe, instances of</i>	486
————— remarkable described	434	<i>Pendulums, observations on</i>	356, 475 L.
<i>Oaths, remarks on</i>	276	<i>Penitentiary house in Gloucestershire, regulations of</i>	457
<i>OBSERVATIONS on Man</i>	361	<i>Pennsylvania, account of the settlement of</i>	262
————— the Utility of Patents	576	<i>People, rights of the</i>	78, 317
<i>OBSERVER. Vol. v.</i>	137	<i>Percussion, theory of</i>	475 F.
<i>Occurrences and Scenes from human Life, G.</i>	240	<i>Peripneumony, observations on</i>	228 G.
<i>Odin, or the Emigration of the Scythians, Sw.</i>	359	<i>Perry's (J.) Astronomical Guide, F.</i>	475
<i>OFFICIAL Papers relative to the Dispute between Great Britain and Spain</i>	325	<i>Perfia, account of</i>	19 F.
<i>Ohsson's (Mouradgea d') View of the Ottoman Empire, Vol. 11. F.</i>	119	————— late civil war in	19 F.
<i>Oil covered with water, great undulation of, explained</i>	259	<i>Pezzel's Sketches of Vienna, Vol. vi. G.</i>	240
<i>Oils, essential, of plants, quantity and qualities of</i>	470 G.	<i>Pharmacopæia, Prussian military, L.</i>	470
————— on the composition of	113	<i>Philemon, anecdotes of, and observations on</i>	138 E.
		<i>PHILOSOPHICAL Amusements</i>	103
		————— Transactions, Vol.	376
		<i>LXXX. Part II.</i>	376
		I	<i>Pbi-</i>

I N D E X.

- Philosophy*, History of 119
 — of Botany, G. 117
 Phrenitis, observations on 228 G.
Physical Essays, F. 115
Physician, On the Conduct of a, G. 228
 Physiognomy, history of 270 E.
Physiology in Aphorisms, G. 229
 PIA'S (Chev.) Success of the Establishment for the recovery of drowned Persons, F. 99
 Picker's (M. A.) *Physical* Essays, F. 115
 PICTURES of Life, E. F. 70
 Pigeons, on the health of 225
 PILLING (W.) on the Oath lately offered to the Catholics of England 554
 PINKERTON'S (J.) Edition of The Bruce 512
 Pitt (Mr.) panegyric of 157 E.
 — remarks on 452
 Plague, sources of, in Egypt 20 F.
 Plants, antiquity of the distinction of the sexes of 159
 — botanical remarks on 107 G, 232 G.
 — examination of the parts of fructification of 117 G.
 — gradation of forms in the parts of 107 F.
 — hybridous, remarks on 193 L.
 — new species of 107 G, 171, 231 L, 241 E, 355 L.
 — on the irritability of 107 F, 231 L.
 — propagation of, without seed 107 G.
 — seeds of 225 G, 231 L.
 — proper for cultivation 231 L.
 — quantity of essential oil obtainable from 470 G.
 — rare 295
 — various, description of 231 L, 232 L, 234 F.
 Platina, on the fusion of 271
 Play, national, for youth, proposed as a subject for a prize 479
 Pleurisy, observations on 228 G.
Pocket books (The) F. 479
Poems by G. A. Bürger, G. 358
 Poestum, account of the city of, and of the discovery of its ruins 159 E.
 Poetical extracts 34—43, 194—8, 269, 444—8, 515—20
 POETRY of the World 444
 Poetry and prose compared 136
 — of different nations compared 506
 — on the translation of 478 J.
 — Scottish, excellence of, at an early period 513
 Poisoning, observations on 228 G.
 Poisons, observations on 246
 Poles, why it never thunders near the 472
 Polite arts, remarks on the 370, 480 G.
 POLITICAL and military Rhapsody 90
 Politics must have abstract principles 218 E.
 Pompeia, description of 253
 Ponderability, remarks on 112
 Ponds, mode of draining, without disturbing the mud 6
 PONTOPPIDAN'S (C.) Commercial Magazine of Finmark, Dan. 295
 Poor, on relieving the 78 E, 326, 356
 — state of, in Britain 50 E. G.
 Portugal, Plants of, L. 355
 Portuguese, characteristic traits of the 357 P.
 Potatoes, experiments on 225 F.
 — on the curl in 1
 Pottery, methods of glazing without metals 111
 POWELL (J. J.) on the Law of Contracts and Agreements 140
 Power, balance of, remarks on 89
Practice of Medicine, L. 110
 PRAYERS for the Use of Families 338
 Priests, on the liberty of the 306, 480 G.
 Prester John, account of 507 E.
 PRIESTLEY'S (Dr.) History of the Christian Church 52
 — Letters to Burke 73
 — Ordination Sermon 216
 — Theory of the Human Mind, from Hartley 361
 Primogeniture, inconveniences of rights attached to 118 F, 274
 Prince William's Sound, account of the natives of 10
 Prisons, regulations of, in Gloucestershire 457
 Prizes adjudged 106, 346—7, 465
 — subjects proposed for 105—6, 345—7, 465—6, 479
 PROCEEDINGS in the Cause of Ryland against Churchill 524
 Projectiles, remarks on the laws of 345
 Prony's (de) New Hydraulic Architecture, F. 474
 Property, observations on 141, 172, 273
 PROPHECIES by a Descendant from the Oracle of Delphos 344
Psyche, an Anacreontic Ballet 359
 Pulpit, on the oratory of the 211, 215
 Pump, improvements in 234 G.
 Punishment, future, not eternal 546 E.
 — observations on 468
 Putrefaction, animal, observations on 385
 Q.
Quadrupeds, viviparous, Natural History of, F. 116
 Quadru-

I N D E X.

- Quadrupeds*, rare 167, 241 E.
Quakers, remarks on the 187
QUESTIONS to be resolved 566
- R.
- Ragusa*, account of the republic of 21 F.
RAMSAY'S (A.) Gentle Shepherd 38
Ramsgate harbour, account of 531
Rancour, instance of 448
Raynal (Ab.) annuity for the promotion of agriculture given by 106
Razoumoufki's (Count G. de) Natural History of Jura, F. 232
Reasoning, observations on 422
 — what 363
REDEMPTION, New Theory of 429
Redemption of Man from Misery, G. 108
Red-Sea, account of the 507 E.
REFLECTION, a Poem 198
REFLECTIONS occasioned by the Frequency of Fires 104
 — on Faith 77
 — Peace and War 89
 — the present State of the British Nation 558
 — Utility of inland Navigation 329
 — upon Reflections 78
 — the Divinity of our Saviour 545
Refrigeration, remarks on 115
Regulations of the Hamburg Society for Promoting Arts and useful Trades, G. 225
Religion, extraordinary sentiments of, in a youth 416
 — general remarks on 19, 367
 — on occasional conformity in matters of 549 E.
 — the interference of the state in matters of 74 E, 480, 520 E, 549 E.
 — practice of, not inimical to truth 545
 — revealed, remarks on 216
 — source of the respect paid to 74 E.
 — temporal advantages of 538 E.
 — the only foundation of true courage 538 E.
Religious establishments, remarks on 186, 336, 549
 — innovation, observations on 575
 — opinions and sects, remarks on some 226 G.
RELIQUES of Irish Poetry, E. Ir. 34
Remler (J. C. W.) on the essential Oil of Plants, G. 470
Repentance, observations on 108 G.
REPORT of the Cause of Minet and Fector 329
Repository of new medico-chirurgical Literature, G. 109
- Reptiles*, rare species of 170 E, 241 E.
Reufs's (C. F.) Select Medical Observations, L. 227
Revelation, authenticity of the book of, doubtful 374
 — expediency of 216
REVIEW of the Arguments in Favour of the Continuance of Impeachments 325
 — Policy, &c. of the Methodists 431
Review of pamphlets relative to the controversy among the English catholics 330, 550
REVOLUTION (The) an Epic Poem 518
Rezende's (A. de) Life of the Infant Don Edward, P. 357
Rheumatism, observations on 228 G.
Rhubarb, English, equal to Turkey 4
Ribini's (J.) Memoirs of the Augsburg Confession, L. 226
Riemer's (J. A.) Prussian Military Pharmacopœia, L. 470
RIGHTS of Man 312
ROBERTSON'S (R.) Essay on Fevers 436
 — Observations on Jail, Hospital, or Ship Fever ib.
Robertson, character of 191 E.
ROBINSON'S History of Baptism 28
Rocca (della) on Bees, F. 236
Romance, rise and progress of 136 E. F.
ROOKE'S (H.) Description of remarkable Oaks 433
Rosenheim's Frode, Sw. 359
ROSIBONE'S Letter to Burke 220
Rossi's (P.) Etruscan Fauna, L. 473
ROUSSEAU'S Confessions, Part II. 572
Rousseau, letter from 573
Rozet on ecclesiastical Property, F. 108
Rozier's Journal, extracts from 110-149, 229, 230, 351, 353-5, 470-3
Rudloff's State Papers relative to Mecklenburg, L. 357
Rural and city economy, F. 236
Russia, observations on 234 G.
 — on a war with 450 E.
Russians, rank of, as a commercial nation 225 G.
- S.
- Saalmann*, (F.) on the acute Rheumatism, L. 228
SACRED Poetry 517
Salonica, account of 21 F.
Salvareffi on the Breath of Young Persons, I. 227
SALZMANN'S Elements of Morality 101
Salzmann (C. G.) on the Redemption, G. 108
Sand, lighthouse, built on a 395 E.
Sardinia, on the trade, &c. of 253 E.
Saturn, on the rotation of the ring of Saturn, 386

I N D E X.

- Saturn, tables of the satellites of 387 E.
- SAUVEBOEUF's (Count de F.) Travels, F. 16
- Savioli on the Aurora Borealis, L. 231
- Sayings, Memorable, F. 359
- Scepticism, remarks on 187
- Schiller, critical remarks on 569
- SCHOOL for Arrogance 340
- Schools, public, remarks on 153
- Schroeter's Selenotopographical Fragments, G. 476
- Sciences and arts, on the comparative excellencies of 266
- SCOTLAND, Debates in the General Assembly of the Church of, respecting the Test Act 549
- Tracts concerning the Peerage of 507
- Scotland, account of the parliaments of 94
- election laws of 95
- excellence of the early poetry of 513
- letter from the parliament of, to pope John 508
- proceedings at the late election of peers of 99
- rights of the people asserted in, at an early period 509
- SCOTT's (Maj.) letters to Doddsley 563
- speech in the House of Commons 564
- Scriptures, on the inspiration of the 368, 467 G.
- Scurvy, great utility of water in 164
- observations on 285
- Scyros, account of the island of 236 F.
- Sea, land gained from the 4, 346
- SEAMEN, Sermons to 538
- Seamen, on impressing 79 E, 321
- preserving the health of 163, 287
- SECRET History of the Green Rooms, Vol. II. 72
- Memoirs of Rob. Count de Paradés 63
- Sect, curious 358
- Sects, religious, account of some in Sweden 128
- Seed, methods of planting at equal distances 225 G.
- on the necessity of changing 2, 3
- Seeds, on the different integuments of 117
- Seiler's (G. F.) Instruction for People in the lower Ranks of Life, G. 360
- Senegal, advice to traders to 476 F.
- Sensation, remarks on 115, 364
- SERIOUS Cautions to young Students 431
- Reflections 199
- SERMONS 211-17, 430-1, 538-43, 545
- Serpents, on the incantation of 246
- SEVEN Prophetical Periods 533
- SHAKESPEARE Gallery. A Poem 443
- SHAW's (G.) Linnæan Zoology, E. L. 191
- SHEFFIELD (Lord) on the Corn Bill 452
- SHORT Journey in the West Indies 408
- Relation of the River Nile 507
- Review of the Trade of the East India Company 454
- SHREWSBURY House of Industry, Account of 326
- Sicily, account of 254 E.
- Siddons (Mrs.) character of 196
- Sidon, account of 20 F.
- Sight, shortness of, brought on in advanced age 262
- Silesia, on the History and Constitution of, G. 238
- Silk-loom, improved 6 E.
- Silk-worms, climate of England, well adapted for 6
- Silver, on the precipitation of, from nitrous acid, by iron 383
- Sin, original, observations on 467 G.
- Siri Brahe and Jean Gyllenstierna, Sw. 359
- SKETCH of the Character of the Prince of Denmark 305
- Reign of George III. 401
- SKETCHES relating to the Hindoos 481
- Skin, on the irritability of the 229
- Skulls, various, described 349
- Sky, instrument for measuring the colour of the 478
- tables of the colour of, at different hours and heights 478
- Slaves, on the treatment of 190, 494
- Slave-trade, observations on the 476 F, 496, 498
- Small-pox, remarks on the common treatment of 525
- SMEATON (J.) on the Eddystone Light-house 388
- 's — Report on Ramsgate Harbour 531
- Smyrna, account of the trade of 20 F, 254 E.
- Sneezing, generality of the custom of blessing after 411
- SOCIETY, Manchester, Memoirs of, Vol. III. 257
- of Arts, &c. Transactions of, Vol. VIII. 1
- Royal, Transactions of, Vol. LXXX. Part II. 376
- Society, Academical and Patriotic, of Valence 106
- Botanical, at Ratisbon 466
- for Promoting Arts and useful Trades, at Hamburg, Regulations, &c. of, G. 225
- Society

I N D E X.

- Society of Emulation, at Bourg en Bresse* 347
- *Physico-economical, of Heidelberg, Memoirs of, Vol. IV. G.* 225
- *Royal Agricultural, at Paris* 106, 346
- *Memoirs of, F.* 225
- *of Medicine's Plan for the Constitution of Medicine in France, F.* 349, 469
- Society of the aged recommended to youth* 212
- Socrates, on the character of* 138
- Soldani's (A.) Diminutive and microscopic Testeography and Zoography, L.* 232
- Smnambulists, Scheme of a Counter-Revolution by the, F.* 118
- Soul, on the immortality of the* 340 E.
- Sound, observations on* 278
- SOWERBY's (J.) English Botany* 294
- Spain, convention with* 85
- *on the dispute with* 28, 89, 325 E.
- *population of* 92
- *revenue of* 92
- Speculation, remarks on* 214
- SPECULATOR, The, Vol. I.* 567
- SPEECHLY (W.) on the Culture of the Vine* 290
- Spikenard, true, described* 377 E.
- SPIRIT of all Religions* 339
- Spirits, instrument for ascertaining the strength of* 7 E.
- *requisites for raising, to be sold* 360
- *tables for determining the strength of* 381 E.
- Spirituos liquor extracted from carrots* 225 F.
- Spehn's (G. L.) Lexicon for the New Testament, Gr. L.* 226
- Spurnpoint, account of the lighthouse at* 395 E.
- STANZAS of Woe** 447
- STARKE's (Mariana) Widow of Malabar* 343
- Stars, changes of magnitude in the* 476
- State, a retributive, on the doctrine of* 158 E.
- *future, remarks on* 574
- STATISTICAL View of Germany* 504
- Steam-engine, inventors of* 475
- *observations on* 474 F.
- STEVENS's (Dr. T.) Sermons to Students* 431
- STOCKDALE's (P.) Sermons to Seamen* 538
- Storms, observations on* 107
- *why most violent and frequent in the torrid zone* 472
- STRICTURES on Modern Languages* 100
- STRICTURES on the Letter of Mr. Burke* 79
- Stuart's Antiquities of Athens, Vol. III.* 237
- STUDENTS, Serious Cautions to** 431
- STURM's (C. C.) Wonders of Creation* 566
- Style of the pulpit* 211
- SUBSTANCE of the Speech of the Marquis of Lansdowne* 86
- Succory, wild, on the culture of* 225 F.
- Suez, account of the isthmus of* 20 E.
- Sugar-cane, on the culture of the* 190 E, 494
- Sugar-works at Hamburg, account of* 236 G.
- Suicide, on the causes of* 52
- Sun, influence of, on the barometer* 107
- Sune Jarl, a Tragedy, Sw.* 359
- Superstition, instances of* 486
- SUTHERLAND's Tour up the Straits* 252
- SWEDEN, Characters and Anecdotes of the Court of** 59
- Sweden, Dramatic Pieces by the King of, Sw.* 359
- Sweden, account of* 123
- *the late revolution in* 61 E, 126
- *war between Russia and* 59 E.
- *character of the king of* 59
- *people of* 62 E, 129 E.
- *constitution of* 62 E, 125
- *on the language of* 62, 129 E.
- *laws of* 129
- *revenues of* 129
- SWEDENBORG's (E.) New Year's Gift* 546
- Swiss, bravery of the* 492
- SWITZERLAND, Picturesque Description of, F.* 491
- T.**
- Tabasheer, account of the* 377
- Tar, virtues of the oil of* 164
- Taste, remarks on* 185, 366
- TATHAM's (Dr. E.) Chart and Scale of Truth* 422
- Taxation, remarks on* 84 E, 257, 273
- TAYLOR's Statement of Transactions respecting the Opera House* 343
- Tell (Wm.) drama of, celebrated annually in Switzerland* 493
- TEMPERATE Comments upon intemperate Reflections* 76
- Tenures, observations on* 152 E.
- TEST of England* 520
- Test act, remarks on the* 75 E, 548 E, 549 E.
- Testament,*

I N D E X.

<i>Testament, New, Lexicon for the, Gr. L.</i>	226	<i>Treatise on the Dysentery, F.</i>	109
<i>Testament, New, on the quotations of the Old in</i>	204	<i>Trees planted in England</i>	1
— remarks on explaining	467	— tubercles on, not formed by insects	252
— Old, remarks on passages in	206	<i>Tremella, description of two new species of</i>	114
<i>Testamentary donations, impolicy of permitting</i>	118 F.	<i>Trinity, on the doctrine of the</i>	428 E, 542, 543 E, 544 E.
<i>TEWKESBURY, History and Antiquities of</i>	407	<i>Tripoli, account of</i>	20 F.
<i>Tbéatre de Monsieur</i>	479	<i>Troy, on the situation of</i>	21 F.
— du Palais Royal	ib.	<i>Truth, necessity of a scrupulous adherence to</i>	158 E.
— Italien	478	— observations on	428
<i>Theatre, German, view of</i>	120 G.	— to be asserted with freedom	544
<i>Theatres, account of various</i>	279	<i>Turks and Russians, remarks on the war between the</i>	17 F, 254 E.
— immorality of	458 E.	— critical situation of the	21 F.
— on the structure of	278	— observations on the	17, 256
— remarks on	515	— policy of, in the Archipelago	254 E.
<i>Theology, cautions to students of</i>	431	<i>TURNER'S (M.) Ramsay's Gentle Shepherd</i>	38
<i>THEORY of the Human Mind</i>	361	<i>Tyre, account of</i>	20 F.
<i>Thigh-bone, treatment of the fracture of the neck of the</i>	110		U.
<i>THOMPSON (F.) on the Scurvy</i>	285	<i>UMFREVILLE'S (E.) State of Hudson's Bay</i>	411
<i>THORNTON (J.) Sermon on the Death of</i>	430	<i>Unicorn, account of the</i>	507 E.
<i>THOUGHTS on Manning and Recruiting the Navy and Army</i>	562	<i>Union, remarks on the</i>	398
— the present Scheme of extensive Taxation	84	<i>Unitarianism, remarks on</i>	542, 543 E, ib. E, 544 E.
<i>THREE Discourses delivered in Argyle Chapel</i>	545	— Tertullian's testimony against	428 E.
<i>TIDD'S (W.) Practice of the Court of King's Bench</i>	150	<i>Uranite, observations on</i>	235 G.
<i>TIERNEY'S (G.) Two Letters to the Rt. Hon. H. Dundas and the Hon. H. Hobart</i>	565	<i>Use and Propriety of Local and Occasional Preaching</i>	215
<i>Tigris, navigation of the</i>	20 F.	<i>Useful Walks for every Day in the Year, G.</i>	360
<i>Titles, on the abolition of</i>	300		V.
<i>Toleration, observations on</i>	186	<i>Vacuum capable of containing heat</i>	115
<i>Tour through the Southern Provinces of France, G.</i>	240	<i>Vandelli's (D.) Flora Lusitanica, L.</i>	355
<i>TRACY'S (Mr. de) Letter to Mr. Burke</i>	80	<i>Vanity, remarks on</i>	217 E.
<i>TRADE, New and old Principles of, compared</i>	525	<i>Vapour, on the elasticity of</i>	116, 475 F.
<i>Tralle's (B. L.) Conversations with Frederick the Great, G.</i>	480	— remarks on	270
<i>TRANSACTIONS of the Royal Society, Vol. LXXX. Part II.</i>	376	<i>VARIOUS Tracts concerning the Peerage of Scotland</i>	507
— Society of Arts, &c. Vol. VIII.	1	<i>Veracity, scrupulous, necessity of</i>	158 E.
<i>TRAVELS in Italy, F.</i>	407	<i>Vernes's Franciade, F.</i>	239
— in Kamtschatka	173	<i>Vesuvius, account of the hermet of</i>	253
— of Count de Ferrieres Sauvèbrus, F.	16	— remarks on an eruption of	255
— to discover the Source of Moral Motion	22	<i>VEYSIE'S (D.) Sermon on Unitarianism</i>	543
<i>TREATIES between Great Britain and other Powers</i>	556	<i>Vienna, Sketches of, Part VI.</i>	240
<i>TREATISE on Theatres</i>	278	<i>VIEW of England towards the Close of the 18th Century</i>	45, 180
<i>APP. VOL. IX.</i>		— Revealed Religion	216
		— the external Evidence of the Christian Religion	338
		— political State of Scotland	94
		<i>T t</i>	<i>VINEX</i>

I N D E X.

- VINCE (S.) on practical Astronomy 281
VINDICATION of Burke's Reflections
on the Revolution in France 220
Vine, on the culture of the 291
Virgil's Æneid, Translation of, J. 478
Virtue, observations on 158 E, 538 E.
Vis inertie, remarks on 367
Visit in the West Indies 409
Vital principle, observations on the 265 E.
Vogel's (S. G.) Medical Manual, L. 470
Volcanoes, remarks on 353
Volition, what 363
Volney compared with Savary 17 F.
—— errors of, pointed out 17 F.
Voltaire, review of the works of 131
VOYAGE round the World, Portlock
and Dixon's, abridged 415
Voyages, long, necessity of surgeons in 165
- W.
- Wages, remarks on 275
Walbaum's (J. J.) Edition of *Artedi*, L. 117
Waldau's (G. E.) War of the Boors in
Franconia, G. 238
Wales, Prince of, loan solicited for, at
Antwerp 560
War, observations on 89
Water, discoveries relative to 475 F.
—— machines for raising, described 475 F.
—— mineral, near Tewkesbury 407 E.
—— of Lauchstädt 229
—— mode of drawing off, from a
vessel, clear 6
—— powerful antiseorbutic 164
Waters, Mineral, of Germany, Tables
of, G. 470
Wax, action of light in bleaching 351
Weather at Paris from June to August
108, 227, 348
Wedekind (G.) on the Conduct of a Phy-
sician, G. 228
Weight, on the increase of, acquired by
some heated bodies during cooling 262
WENDEBORN'S (F. A.) View of Eng-
land 45, 180
WEST-INDIES, Journey in the 408
West-Indies, description of a visit in
the 409
WHIST: a Poem 515
WHITE'S (J.) Voyage to New South
Wales 163
- WIDOW of Malabar 343
Widow, account of the burning of a 489
WILLDENOW'S (C. L.) History of A-
maranths, L. 192
William III. remarks on 396
WILLIAMS (Dr.) on the Discovery of
America 401
—— (E.) — — Influence of
Religious Practice 545
Wolfe's (F. A.) Demosthenis adversus
Leptinem, Gr. L. 477
WOLLSTONECRAFT'S (M.) Salzmann's
Elements of Morality 101
Women, English and French, compared
160 E.
—— on the propriety of botanical
studies for 160
WONDERS of Creation 566
WOOD'S (J.) Account of the Shrewsbury
House of Industry 326
WOOLSEY'S (R.) Reflections upon Re-
flections 78
WORLD, Poetry of the 444
Wort, instrument for ascertaining the
strength of 7 E.
Wounds, insensibility to 11
- Y.
- Yakouts, account of the 178
YEARSLEY'S (Ann) Stanzas of Woe 447
Yeast, method of generating 5
YOUNG People, New Method of exerci-
sing the Attention of 566
Young, breath of the, not salubrious to
the old 227
YOUTH reminded of a future Judg-
ment 339
Youth, instance of extraordinary religi-
ous sentiments in 416
—— on the duties of, to the aged 212
—— on the forwardness of 154 E.
—— remarks on plays for 479
—— society of the aged recommend-
ed to 212
- Z.
- Zach* (de) on the Longitude and Lat-
tude of Erfurt, L. 235
Zante, description of 254 E.
Zolliker's Posthumous Sermons, G. 108
ZOOLOGY, Linnæan, E. L. 191
Zuliani (F.) on Apoplexy, L. 228

ERRATA.

- Page 18, l. 27, for *other*, read *some*.
 33, l. 26, for *fifth*, read *fifth*.
 37, l. 14 from bot. for *ont*, read *out*.
 74, l. 15, for *mores*, read *more*.
 105, l. 6 f. b. after *rees*, add [15l. 1s. 3d.]
 116, l. 2, after *opinion*, add *of Mr. de Luc*.
 124, l. 11, for *Eriscon*, read *Ericson*.
 131, l. 9 f. b. for *science*, read *silence*.
 — l. 6 f. b. for *pebaps*, read *perhaps*.
 — l. 40 f. b. put a comma after *correspondence*, and dele comma after *whicb*.
 132, l. 2 f. b. for *bas*, read *bad*.
 143, l. 8 f. b. for *principal*, read *principle*.
 152, l. 7 f. b. for *relalative*, read *relative*.
 169, l. 15, for *wbere*, read *when*.
 — l. 7. f. b. for *cyancus*, read *cyaneus*.
 176, l. 5, for *your*, read *yours*.
 189, l. 19, for *accourt*, read *account*.
 196, l. 16 f. b. for *are*, read *as*.
 197, l. 2, for *a a*, read *a*.
 200, l. 19, dele *above*.
 209, note, l. 20, after *according*, add *to*.
 211, l. 1, for *xxx*, read *xxiii*.
 222, l. 9 f. b. for *vinditation*, read *vindication*.
 221, l. 5, for *energie*, read *energetic*.
 230, l. 22 f. b. for *some of whicb*, read *some whicb*.
 245, l. 11 f. b. for *the*, read *to the*.
 250, l. 21 f. b. for *Gesh*, read *Geesb*.
 268, l. 8, for *equilateral*, read *an equilateral triangle*.
 269, l. 7 f. b. for *termed*, read *term*.
 271, l. 20, for *the considerable*, read *a considerable*.
 277, l. 2 f. b. for *ninterrupted*, read *interrupted*.
 Pa. 278 l. 14, for *possitive*, read *positive*.
 298, l. 5, for *town*, read *towns*.
 307, l. 7, for *Florica*, read *Flora*.
 — l. 22, dele *that*.
 325, l. 2, for *indication*, read *vindication*.
 363, l. 23, for *former*, read *latter*.
 — l. 24, for *latter*, read *former*.
 367, l. 1, for *Germany*, read *the island of Rugen in the Baltic*.
 371, l. 8, dele the comma after *ultimately*.
 — l. 26, for *opnion*, read *opinion*.
 374, note, for *Sollkofer*, read *Zollkofer*.
 375, l. 22 f. b. for *bas*, read *base*.
 382, l. 20. after *but*, add *too*.
 383, l. 3, for *at*, read *a*.
 — l. 4, for *on*, read *or*.
 385, l. 8, after *atmospherial* put a comma.
 386, l. 9 f. b. dele *of*.
 394, l. 2. for *curvelinear*, read *curvilinear*.
 — l. 12 f. b. for *to*, read *too much to*.
 — *ult.* for 36, read 32.
 404, *ult.* for *islands*, read *island*.
 — & f. for *were*, read *was*.
 421, l. 10. for *Siberia*, read *Silesia*.
 424, l. 20, for *institution*, read *intuition*.
 — l. 14 f. b. for *relating*, read *relating to*.
 438, l. 15 f. b. for *wretching*, read *retching*.
 444, l. 11. for *d'erblanc'd*, read *d'er-blanc'd*.
 454, l. 6. for *d'relition*, read *dere-liction*.
 — l. 15 f. b. for *inquiry*, read *inquiry*.
 466, l. 7, for *injurious*, or *beneficial*, read *beneficial*, or *injurious*.
 476, l. 10, after *and*, add *mention*.

ERRATUM IN VOL. VIII.

Page 13, l. 10, for *June*, read *July*.

